

THE
SACRED BOOKS OF THE
HINDUS
THE MIMAMSA SUTRAS OF
JAIMINI.

S 290

cat. 28430
19-03-13

7874
July, 1923.]

[No. 169.]

THE
SACRED BOOKS
OF THE
HINDUS

TRANSLATED BY
VARIOUS SANSKRIT SCHOLARS.

EDITED BY
Major B. D. Basu, I. M. S. (Retired).

VOLUME XXVII—Part 2.
THE MIMAMSA SUTRAS OF JAIMINI.



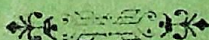
TRANSLATED BY
PANDIT MOHAN LAL SANDAL, M.A., LL.B.



PUBLISHED BY

Sri Pratap Singh
Public Library
Srinagar.

Sudhindra Nath Vasu, at the Panini Office,
Bahadurganj, Allahabad.



Printed by R. S. Pathak at the Union Press, Allahabad.

Cover Printed by Manzur Ahmad at the Modern Printing Works, Allahabad.

Annual Subscription:—INLAND—Rs. 13.]

[Price Rs. 1-5.

734.

294

S19M

734 P. 2.

S- 290

CHAPTER IV.

PÂDA I

Preliminary Introduction.

In the third chapter श्रुति, लिङ्ग, वाक्य, प्रकरण, स्थान, समाख्या, and शेष have been defined. The author now proceeds to show the difference between पुरुषार्थः and कर्त्तव्यः. Subsidiary action is कर्त्तव्यः, and the principal one is पुरुषार्थः. फलविधिः is पुरुषार्थः and अर्थवादः is कर्त्तव्यः.

Adhikaraṇa I laying down the proposition for enquiry.

अथातः कर्त्तव्यपुरुषार्थयोजिज्ञासा ॥ ४ । १ । १ ॥

अथ now ; अतः therefore ; कर्त्तव्यं पुरुषार्थयोः of the कर्त्तव्यः and पुरुषार्थः ; जिज्ञासा enquiry.

1. Now therefore is the enquiry about कर्त्तव्य and पुरुषार्थ.

This sūtra lays down a प्रतिज्ञा a kind of promise on the part of the author as to what he is going to deal in the chapter.

Adhikaraṇa II. dealing with the definition of कर्त्तव्यः and पुरुषार्थः ।

यस्मिन्प्रीतिः पुरुषस्य तस्य लिप्साऽर्थलक्षणाऽवि-
भक्तत्वात् ॥ ४ । १ । २ ॥

यस्मिन् in which ; प्रीतिः love, desire ; पुरुषस्य of a man ; तस्य of that ; लिप्सा desire ; अर्थलक्षणा indicated by or dependent upon certain object ; अविभक्त-त्वात् on account of its being inseparable.

2. (पुरुषार्थः is that) in which there is a love of a man and that love is indicated by (a certain) object (which is) inseparably connected (with it.)

The author defines पुरुषार्थः. It is a natural prompting of a man to obtain certain object without any scriptural command to that effect. The action so prompted is called पुरुषार्थः ; and the opposite is called कर्त्तव्यः ।

Adhikaraṇa III. Sūtras 3-6 प्रजापति व्रत is Puruṣārtha.

तदुत्सर्गे कर्माणि पुरुषार्थाय शास्त्रस्यानतिशङ्क्यत्वान्न
च द्रव्यं चिकीर्ष्यते तेनार्थेनाभिसम्बन्धात्क्रियायां पुरुष-
श्रुतिः ॥ ४ । १ । ३ ॥

तदुत्सर्गे there being no love ; कर्माणि actions ; पुरुषार्थाय are for पुरुषार्थः ; शास्त्रस्य of the scripture ; अनतिशङ्क्यत्वात् of being infallible ; नच not ; द्रव्यम् material substance ; चिकीर्ष्यते produced or purified ; तेन by that ; अर्थेन with the object ; अभिसम्बन्धात् by connection ; क्रियायाम् in an action ; पुरुष श्रुतिः direct signification that it is पुरुषार्थः ।

3. (There are) actions in which there is no natural prompting (but are done, on account of the infallibility of the scripture ; nor is there any material substance purified (but) in an action it is connected with the object (and also) there is a direct signification that it is पुरुषार्थः ।

In the preceding Ahikarṇa पुरुषार्थः is defined as the action of a person which is naturally prompted by his desires ; in the present Adhikarṇa, the author says that there are certain actions which are not so prompted nor is there any material substance purified but they are done under the command of the scripture and they are said to be पुरुषार्थः. The illustration is given "नोद्यत्मादित्य etc. He should not see the rising sun ; nor the setting sun because that delivers him from the sin ; this is his vow." The question is whether this sentence is पुरुषार्थः. The negative action enjoined is not prompted by a natural love for it nor is any material substance produced ; because it is laid down that by refraining from seeing the rising and setting sun, a man becomes free from sin, it should therefore be done. Because the benefit is to accrue to the performer, it is therefore पुरुषार्थः ।

अविशेषात्तु शास्त्रस्य यथाश्रुति फलानि स्युः ॥४॥१॥४॥

अविशेषात् there being no distinction ; तु again ; शास्त्रस्य of the scripture ; यथाश्रुति according to the text ; फलानि fruits ; स्युः shall be.

4. Again there being no distinction of the passages of the scripture, the fruits shall accrue as described in the text (of the Veda).

The siddhānta is laid down in Sūtra 3, the objector comes forward with another passage of Taittiriya Samhitā "समिधो यजति तन्नृपतं यजति, तै०

सं० २. ६. १. १. नानृतं वदेत् ॥ तै० सं० २. ५. ५. ६. "He makes an offering into Samīdha; he makes an offering in Tanūnapāt. He shall not tell a lie." "If that be your view," says the objector, "upon your reasoning the passage from the Taittirīya Samhitā is also a पुरुषार्थः; because the scripture makes no distinction and the rewards accrue according to the text laid down in the Veda." The reply is embodied in the next sūtra.

अपि वा कारणाऽग्रहणे तदर्थमर्थस्याऽनभिसम्बन्धात्

॥ ४ । १ । ५ ॥

अपि वा not so; कारणाग्रहणे on not accepting the cause; तदर्थम् the object of a person; अर्थस्य of the object; अनभिसम्बन्धात् being not connected.

5. Not so; on not accepting the cause, there is the object of a person; the object being not connected (with the cause).

The reply of the author to the objector is that it is not so; when the six modes of interpretation mentioned in Chapter III, as श्रुति, लिङ्ग, वाक्य, प्रकरण, स्थान, and समाख्या do not apply, the text should be considered पुरुषार्थः. As the text quoted from the Taittirīya Samhitā can be interpreted by any of the modes, it is कर्तव्य and serves the purpose of the sacrifice.

तथा च लोकभूतेषु ॥ ४ । १ । ६ ॥

तथा similarly: च and; लोकभूतेषु in the conduct of worldly affairs.

6. And similarly in the conduct of the worldly affairs.

The author concludes the Adhikaraṇa and strengthens his view by giving the example of the worldly action. We see that the principal action is the main object which a person aims at and there are other minor actions which lead to the principal action and are therefore considered subordinate.

Adhikaraṇa IV Sūtras 7-10: relating to the sacrificial materials being restated.

द्रव्याणि त्वविशेषेणाऽनर्थक्यात्प्रदीयेरन् ॥ ४ । १ । ७ ॥

द्रव्याणि materials; तु again; अविशेषेण without any particular description; आनर्थक्यात् on account of meaninglessness; प्रदीयेरन् should be offered.

7. Again materials should, without any distinction, be offered (in the fire to avoid) meaninglessness.

The pūrvapakṣa view embodied in this sūtra is based on the preceding Adhikaraṇa; there is a passage of the Taittirīya Samhitā:

स्फ्यश्चकपालानिचाग्नि होत्र हवणी च शूर्पञ्च कृष्णाजिनं च शम्या चोदूखलं च मुसलञ्च दृषच्चोपलाचैतानि वै दश यज्ञा युधानि ॥ तै० सं० १. ६. ८ ३.

"The wooden spade, cups, sacrificial dishes, a winnowing fan, black deer skin, cudgel, mortar, pestle, slab and muller are the ten sacrificial weapons." According to the principle, laid down in the preceding Adhikarāṇa, the passage should be considered to be पुरुषार्थः; and accordingly these weapons should be offered to Agni.

स्वेन त्वर्थेन सम्बन्धो द्रव्याणां पृथगर्थत्वात्तस्मादथा
श्रुति स्युः ॥ ४ । १ । ८ ॥

स्वेन own ; तु on the contrary ; अर्थेन with the object ; द्रव्याणाम् of the materials ; पृथगर्थत्वात् on account of their being of different use ; तस्मात् therefore ; यथाश्रुतिः according to the text ; स्युः be.

8. On the contrary the materials are connected with their own object. On account of their different uses, they are (to be used) according to the text (of the Veda).

This is the reply to the objection in the preceding sūtra. In the Taittirīya Samhitā, different uses of the ten weapons are given, as for instance the spade for digging the ground and other weapons also for other purposes.

स्फ्येन वेदि मुहति । तै० सं० ६. ६. ४. १. । कपालैष्वधिश्रयति । तै० सं० २. ३. ६. २.

अग्नि होत्र हवण्यां निर्वपति । शूर्पेण विविनक्ति । कृष्णाजिन मुलूखलस्याधस्तादवस्तृणाति । शम्यायां दृषदमुपदधाति । प्रोक्षिताभ्या मुलूखलमुसलाभ्या मवहन्ति प्रोक्षिताभ्यां दृषदुपलाभ्यां पिनष्टि ।

"He digs the altar with a wooden sword. He bakes on the earthen pans ; he winnows with a basket ; he spreads black deer's skin under the mortar ; he places the stone slab on a cudgel. He pounds with consecrated pestle and mortar ; he grinds with consecrated slab and muller.

These are all subsidiary to the main purpose. The passage is therefore कर्तव्यं ; and the object of the weapons is served by uses for which they are meant under the Vedic text. They are therefore not meant to be offered in the fire.

चोद्यन्ते चार्थकर्मसु ॥ ४ । १ । ८ ॥

चोद्यन्ते are enjoined ; च and ; अर्थ कर्मसु in the main or principal action.

9. The offering of the sacrificial cakes is also enjoined in the principal act.

The author fortifies his view by stating that purodāśa cake is enjoined to be offered in the fire, so the weapons cannot be said to be so offered. आहिताग्नि मग्निभिर्दहन्ति यज्ञ पात्रैश्च "They burn the performer of Agni-hotra with the fire and sacrificial vessels."

लिङ्गदर्शनाच्च ॥ ४ । १ । १० ॥

लिङ्गदर्शनात् from seeing indication ; च and.

10. (There are) indications also (to that effect).

The author finally relies on the Vedic text from which he comes to the same conclusion by the method of interpretation called लिङ्ग. चतुर्दश पौर्णमास्या माहुतयोह्यन्ते । त्रयोदशास्मावस्यायां ॥ Fourteen oblations are made on the full moon day and thirteen on the new moon day.

Adhikaraṇa V Sūtras 11—16. Dealing with the unity of an animal.

तत्रैकत्वमयज्ञाङ्गमर्थस्य गुणभूतत्वात् ॥ ४ । १ । ११ ॥

तत्र there ; एकत्वम् unity ; अयज्ञाङ्गम् not a part of a sacrifice ; अर्थस्य of an object ; गुणभूतत्वात् being subordinate.

11. There unity is not a part of a sacrifice because of its being subordinate to the main object.

The sūtra embodies the pūrvapakṣa view. The objector says that upon the principle laid down in the precededg Adhikaraṇa, the number of an animal is an anuvāda.

योदीक्षतो यदग्नीषोमीयं पशुमा लभते । तै० सं० ६ । १ । ११ । ६ । अनुड्वाहौ युनक्ति । वसन्ताय कपिञ्जलानालभते । श० ब्रा० १३ । ५ । १ । १३ ।

"Then the initiated one sacrifices an animal to Agni and soma. He yokes two bullocks." "He offers partridges to spring." The passage gives the number but nowhere it is stated how many animals are to be taken ; the animals are only subsidiary and do not form the main part of the sacrifice.

एकश्रुतित्वाच्च ॥ ४ । १ । १२ ॥

एकश्रुतित्वात् the indication of one ; च and.

12. And on account of one being used in the Veda.

The objector supports his argument by the method of interpretation called श्रुति and says that number used in the passages are meaningless.

प्रतीयते इति चेत् ॥ ४ । १ । १३ ॥

प्रतीयते it appears from the usage ; इति चेत् if so.

13. If you say that it also appears from the usage.

This is an objection to the pŭrvapakṣa view. If you say that it is used in common parlance also ; for example one says to bring one animal, one is brought ; if more than one is ordered, then the same number of animals is brought ; a reply to this objection is embodied in the next sūtra.

नाऽशब्दं तत्प्रमाणत्वात्पूर्ववत् ॥ ४ । १ । १४ ॥

न not ; अशब्दम् meaningless ; प्रमाणत्वात् being authoritative ; पूर्ववत् like the east.

14. Not so, that (number) is meaningless, being authoritative like the 'east.'

The reply of the pŭrvapakṣa is that the number is not the integral part of the passage, but it is suggestive just as east suggests 'west.'

The suggested meaning of a word is not therefore integral part of it.

शब्दवत्तूपलभ्यते तदागमे हि तद्दृश्यते तस्य ज्ञानं
हि यथाऽन्येषाम् ॥ ४ । १ । १५ ॥

शब्दवत् like a word ; उपलभ्यते known ; तदागमे on hearing it ; तद्दृश्यते that is known ; तस्य of that ; ज्ञानम् knowledge ; यथा just like ; अन्येषाम् of others.

15. It (number) is known along with the word ; on the pronunciation of it, the number is known. Its knowledge (is obtained) just like other (things).

The *siddhanta* view is embodied in the present sūtra. The author refutes the objection raised in the pŭrvapakṣa by laying down the proposition that the number of a word is known as soon as the word is uttered by its form and is therefore connected with the main action,

तद्वच्च लिङ्गदर्शनम् ॥ ४ । १ । १६ ॥

तद्वत् like that ; च and ; लिङ्गदर्शनं indicative power of the Vedic text.

11. And the same (is from the) indicative power of the text.

The author supports his view from the texts of the Veda which he says also signifies the number used therein.

कर्णायामा अवलितारौद्रा नभोरूपाः पार्जन्याः ॥ वा० सं० २४ । ३ ।

“Three animals as white as moon to be offered to यम and three proud animals to Rudra and three animals as blue as sky to be offered to Rain-god.”

Adhikaraṇa VI. In continuation of the preceding Adhikaraṇa relating to the gender of a word conveying sense.

तथा च लिङ्गम् ॥ ४ । १ । १७ ॥

तथा in the same way ; च and ; लिङ्गम् Gender.

17. In the same way, gender (is known).

The same reasoning which was applicable in the case of the number applies to the case of the gender of a word.

Adhikaraṇa VII Sūtras 18—20 Relating to the अदृष्ट living in the constituent parts.

आश्रयिष्वविशेषेण भावोऽर्थः प्रतीयेत ॥ ४ । १ । १८ ॥

आश्रयिषु in the constituent parts. अविशेषेण Generally ; भावः, भावना principal act ; अर्थः object : प्रतीयेत is served.

18. In the constituent parts generally the purpose of the main act (sacrifice) is served.

In order to obtain heaven, a sacrifice is performed. By performance of a sacrifice the performer becomes fit for heaven and invisible result is produced which the Mīmāṃsikas call अपूर्व. And the act, which achieves it, is called भावना. The principal act, which is भावना is made up of many minor acts which constitute the भावना. It is the भावना that achieves the invisible fruit called अपूर्व. In the present Sūtra, the author says that he अपूर्व also resides in the constituent acts which go to make up the final and principal act.

चोदनायां त्वनारम्भोऽविभक्तत्वान्न ह्यन्येन विधीयते

॥ ४ । १ । १९ ॥

चोदनायाम् in the Vedic command ; तु on the other hand ; अनारम्भः does not pertain, is not involved ; विभक्तत्वात् on account of the parts being separate ; न not ; अन्येन by another ; विधीयते justified, commanded, regulated.

19. The Vedic command does not pertain to the parts on account of their being separate; nor can they be regulated by another (command).

The objector says that the Vedic command relates to the principal action and as the constituent acts are separate they cannot be regulated by another Vedic command. The Apūrva cannot therefore reside in the constituent parts.

स्याद्वा द्रव्यचिकीर्षायां भावोऽर्थे च गुणभूतताऽअत्रया-
द्विगुणीभावः ॥ ४ । १ । २० ॥

स्याद्वा not so ; द्रव्यचिकीर्षायाम् in the purification of the sacrificial materials ; भाव invisible effect ; अर्थे in the object ; च and ; गुणभूतता dependence ; अत्रयात् by reason of its being a principal ; गुणीभाव being subsidiary.

20. Not so; in the purification of the sacrificial materials, there is an invisible effect (अपूर्व); in the object (of purification) there is dependence by reason of its being subsidiary to the principal act.

The reply of the author i. e the Siddhānta view is embodied in the sūtra. As all the minor acts depend upon or lead to the principal act which produces the invisible effect called Apūrva, the minor acts also share the apūrva so produced though each of them separately produces a visible effect.

Adhikaraṇa VIII Dealing with the proposition for enquiry

अर्थे समवैषम्यतो द्रव्यकर्मणाम् ॥ ४ । १ । २१ ॥

अर्थे in the fulfilment of the object ; समवैषम्यतः by virtue of the parity and disparity ; द्रव्यकर्मणाम् of the sacrificial materials and acts.

21. There is a parity or disparity of sacrificial material or act in the fulfilment of the object.

Having so far dealt with the principal and subsidiary acts, the author proceeds to examine the principle of parity and disparity. When in the performance of an act different effects are produced, one of which is directly connected with the principal object and the other is not, it is a case of disparity. While, on the other hand, the different effects so produced are directly connected with the main object, it is a case of parity.

Adhikaraṇa IX. Sūtras 22 to 24 Dealing with the preparation of आभिक्षा by bringing curd and putting it into hot milk.

एकनिष्पत्तेः सर्वं समं स्यात् ॥ ४ । १ । २२ ॥

एकनिष्पत्तेः by producing different effects by one act; सर्वम् all; समम् equal; the case of parity, स्यात् be.

22. It is a case of parity when different effects are produced by means of one act.

The Sūtra contains the pūrva pakṣa view. The objector says that one act produces different results which are all equally connected. It is a case of parity.

संसर्गरसनिष्पत्तेरामिक्षा वा प्रधानं स्यात् ॥ ४ । १ । २३ ॥

संसर्गरसनिष्पत्तेः by virtue of the production of whey by contact; अमिक्षा curd-dish; वा or; प्रधानं principal; स्यात् be.

23. By reason of the production of whey by contact, the Amikṣā (curd) is principal.

The Amikṣā—dish is prepared by putting curd into hot milk. The milk thickens and two substances are formed; one is solid called curd or Amikṣā and the other liquid, sour in taste, called whey. According to the objector, both being the results of one act are equally connected with the principal act, viz., the preparation of Amikṣā. In the present Sūtra the Siddhānta view of the author is embodied. He says no; the curd is the chief thing in the Amikṣā-dish and the whey is incidentally produced which is not a necessary ingredient of the Amikṣā-dish

मुख्यशब्दाभिसंस्तवाच्च ॥ ४ । १ । २४ ॥

मुख्यशब्दाभिसंस्तवात् by reason of the praise of the principal : च and.

24. By reason of the praise of the chief object.

It may be stated in this connection that the curd is प्रयोजक and that whey which is incidentally produced is called अप्रयोजकः. The author strengthens his view by a statement that the curd which is the principal thing has been praised in the Vedic passage on which it is based.

मिथुनं वैदधि च शृतं च अथयत्सं सृष्ट मंडभिवमस्त्विव परि च ददृशे गर्भं एयसः

“The curd and hot milk are a pair: and when they are mixed, something like a solid mass and something like a watery substance are visible which constitute a foetus.”

Abhikaraṇa X. Dealing with the subsidiary nature of walking of a cow when brought.

पदकर्मप्रयोजकं नयनस्य परार्थत्वात् ॥ ४ । १ । २५ ॥

पदकर्म making a cow walk ; अप्रयोजकम् Subsidiary act ; not the principal act. नयनस्य of bringing it ; परार्थत्वात् subservient to another act.

25. Causing a cow to walk is a subsidiary act because the bringing of it is subservient (to some other act).

In the Jyotiṣṭoma sacrifice, Soma is purchased by means of a cow, red in colour and of one year in age and is made to walk seven steps.

Here there are two acts which are performed in order to transact the business of purchase ; (1) bringing of the cow and (2) making it walk some steps. The chief act is the transaction of purchase ; the walking is only incidental and is therefore अप्रयोजकः subsidiary.

Adhikāṇa XI. Treating the subsidiary nature of throwing off of the husk with the earthen pans.

अर्थाभिधानकर्म च भविष्यता संयोगस्य तन्निमित्तत्वात्तदर्थो हि विधीयते ॥ ४ । १ । २६ ॥

अभिधान कर्म the action of naming connected with the purpose ; च and ; भविष्यता with the future (sacrificial cake) ; संयोगस्य of the connection ; तन्निमित्तत्वात् on account of that ; तदर्थः the purpose of that ; हि certainly ; विधीयते is described.

26. The action of naming पुरोडाश कपाल is based on the main object ; on account of the connection with the future पुरोडाश कपाल that object is described.

In the Vedic text it is stated that sacrificial cakes are baked on the earthen pans and that husks are thrown by them. The earthen pan for baking the sacrificial cake is called पुरोडाश कपाल. It is so called on account of its main object, that is the baking of the sacrificial cake which is to come into existence in future. The throwing off of the husk by the earthen pans is only incidental (अप्रयोजक).

Adhikāṇa XII. Dealing with the incidental nature of dung and blood of an animal.

पशवनालम्भाल्लोहितशकृतोरकर्मत्वम् ॥ ४ । १ । २७ ॥

पशौ on the animal ; अलम्भात् by reason of its being not sacrificed ; लोहितशकृतोः of the blood and dung ; अकर्मत्वम् not pertaining to the action.

27. When an animal is not killed, the blood and dung do not constitute the (essential) act.

In the sacrifice of an animal according to the text of the Taittirīya Samhitā, three things are performed; the animal is to be killed, the heart and tongue are to be offered to the gods, and the blood and dung are to be cast away. The first two acts are essential and the third is incidental; so the principle of disparity is involved. When an animal is killed and no blood and dung are obtained, in that emergency no other second animal is killed. So the author in the present sūtra gives the Siddhānta view that the fact that in such emergency, the second animal is not killed, shows the incidental nature of the act of throwing off of the blood and dung of the animal killed for sacrificial purpose.

Adhikaraṇa XIII. Sātras 28 to 32. Dealing with the incidental nature of स्विष्टकृत् offering in connection with the sacrificial cake.

एकदेशद्रव्यश्चोत्पत्तौ विद्यमानसंयोगात् ॥ ४ । १ । २८ ॥

एकदेशद्रव्यः a portion of the whole ; च and ; उत्पत्तौ in the origin ; विद्यमानः संयोगात् by reason of presence of the relationship.

28. (स्विष्टकृत् offering) is a portion (of the sacrificial cake) being in existence with the whole in the beginning.

A puroḍāśa cake is prepared in the course of a sacrifice; this cake is offered in fire and a portion of it is cut off and offered in the swiṣṭakṛit fire. Now the question is whether this स्विष्टकृत् offering is अप्रयोजक or not. The author's view is embodied in the sūtra; he says that the part is included in the whole. The स्विष्टकृत् portion of the cake which was set apart, was one whole with the puroḍāśa cake in the origin. So it is not a case of parity but of disparity and the स्विष्टकृत् offering is incidental.

निर्देशात्तस्यान्यदर्थादिति चेत् ॥ ४ । १ । २९ ॥

निर्देशात् by reason of special description ; तस्य of it ; अन्यत् another (puroḍāśa) ; अर्थात् from the object ; इति चेत् if so.

29. If it be said that on account of the special description of it ; another (puroḍāśa cake should be prepared) from the object.

The pūrvapakṣa view is embodied in the present sūtra. The objector says that as soon as the puroḍāśa cake is offered in the fire, there is no part left and so another puroḍāśa cake should be prepared and the swiṣṭakṛit offering be made from it. So it is a case of parity and these two acts are independent and necessary.

न शेषसन्निधानात् ॥ ४ । १ । ३० ॥

न no ; शेष सन्निधात् on account of the remainder being near,

30. No ; on account of the remnant being near.

To the objection embodied in sūtra 29, the reply of the author is that a portion of the purodāśa has been cut off and reserved for swiṣṭakṛit offering ; so by reason of this reserved portion there is no necessity of preparing another purodāśa cake and it is therefore not a case of parity.

कर्मकार्यात् ॥ ४ । १ । ३१ ॥

कर्मकार्यात् by reason of the performance of the act.

31. By reason of the performance of the act.

The praises are sung in the Vedas. It is said that the gods said to swiṣṭakṛit to carry the offering and swiṣṭakṛit asked the gods to give him a portion of it. We see in the world that a master partakes of the dish and gives the remnant to his servant. The author in this sūtra strengthens his view by the reason of swiṣṭakṛit's performing the business of a carrier and getting the remnant as the reward for his services.

लिङ्गदर्शनाच्च ॥ ४ । १ । ३२ ॥

लिङ्गदर्शनात् by reason of the suggestive sense (of the Veda).

32. By reason of the suggestive sense of the Vedic text.

The author finally fortifies his view by the text of the Vedas. शेषादिडमवद्यति । शेषात् स्विष्टकृतं यजति ॥ "He cuts off इड offering from the remainder; he sacrifices in स्विष्टकृत from the remainder."

Adhikāraṇa XIV Sūtras 33 to 39. Dealing with the non-use of the vessels for holding the clarified butter and the remnant thereof in sprinkling the clarified butter.

अभिघारणी विप्रकर्षादनूयाजवत्पात्रभेदः स्यात् ॥ ४ । १ । ३३ ॥

अभिघारणे in sprinkling ; विप्रकर्षात् by distance ; अनुयाजवत् like an अनुयाज offering ; पात्रभेदः difference of vessel ; स्यात् be.

33. In sprinkling of ghee by reason of distant connection, there must be a separate vessel as in an Anuyāja offering.

अभिघारना is an act of sprinkling of ghee on the parts of the body of an animal for offering. In the वाजवेय sacrifice, several animals are killed, some are offered in the morning and some in the noon. The ghee is sprinkled on the parts offered and the remnant is kept in the vessel for sprinkling in the noon. The question is whether there should be a

separate vessel as in अनुयाज offering because the same vessel should not be used twice. The *purvapakṣa* view embodied in the sūtra is that a separate vessel should be used for keeping the remnant of the ghee.

न वा पात्रत्वादपात्रत्वं त्वेकदेशत्वात् ॥ ४ । १ । ३४ ॥

न वा not so ; अपात्रत्वात् by reason of there being no vessel ; अपात्रत्वं absence of vessel ; तु and एकदेशत्वात् being a portion.

34. Not so ; by reason of the absence of a vessel and the absence of the vessel is by reason of its being a portion (of the whole ghee).

The siddhānta view is embodied in the present sūtra. The author says that in the noon there is no sprinkling of the ghee as the vessel is emptied in the morning and as there is no remnant left, so no vessel is required.

हेतुत्वाच्च सहप्रयोगस्य ॥ ४ । १ । ३५ ॥

हेतुत्वात् by reason of ; च and ; सहप्रयोगस्य of using both at the same time.

35. And there is a reason for using both at the same time.

The author strengthens his view by assigning a reason. When an animal is killed in the morning, *abhigharaṇa* is performed at that time and no sprinkling is done in the noon. So there is no necessity of a separate vessel.

अभावदर्शनाच्च ॥ ४ । १ । ३६ ॥

अभाव दर्शनात् by seeing its absence ; च and.

36. And by seeing its absence.

Because in the Veda, it is said that *omentum* should be dry, so no sprinkling is performed.

सति सव्यवचनम् ॥ ४ । १ । ३७ ॥

सति, there being sprinkling of ghee ; सव्य वचनं the term *savya*.

37. When there is *abhigharaṇa*, the term सव्य is used.

The objector says that the term सव्य is used when अभिवारणा is performed, that it means 'wet' but not 'dry.'

न तस्येति चेत् ॥ ४ । १ । ३८ ॥

न Not, ; तस्य of it ; इति चेत् if you say so.

38. If you say that it does not pertain to it (the omentum.)

The objector goes on replying a hypothetical question raised by him. He contends that if you say that it does not refer to the omentum, then the *omentum* which has become wet once by ब्रह्मसाम cannot become dry. Once wet, it is always wet though no अभिघारणा is performed at noon. So the term सव्य means wet but not dry.

स्यात्तस्य मुख्यत्वात् ४ । १ । ३९ ॥

स्यात् may be ; तस्य of it ; मुख्यत्वात् on account of its being principal.

39. May be so, on account of its being principal.

The author meets the objection and says that the omentum was dry before the performance of अभिघारणा and after roasting it, it again becomes dry ; so the term सव्य means dry but not wet as you assert.

Adikarṇa XV Sūtra 40-41. Dealing with the principal nature of the quality of the clarified butter of the samanayana.

समानयनं तु मुख्यं स्याल्लिङ्गदर्शनात् ॥ ४ । १ । ४० ॥

समानयनं samanayana ceremony ; तु on the other hand ; मुख्यं principal ; स्यात् is ; लिङ्गदर्शनात् by reason of the significant power of the Vedic text.

40. On the other hand, *Samanayana* is principal by virtue of the significant power of the Vedic text.

There are five prayaja offerings made ; the first is समित्, the 2nd is तन्नपात् ; the third is इड्, the fourth is वहिः and the fifth is स्वाहाकार. The ghee is kept in a large vessel from which it is taken in a big wooden spoon called उपभृत् and from it the ghee is taken in a smaller spoon called जुहू which is kept for sacrificial purpose. The three offerings are made from this ghee in the sacrificial spoon called जुहू and then the ghee is again taken from the big wooden spoon called उपभृत् and the fourth offering is made from it. Carrying of ghee from the उपभृत् to the जुहू for the 4th offering is called समानयन. The objector says that according to your view embodied in the former adhikarṇa, the samanayana is अप्रयोजक. The author lays down his own view that it is principal and the view is supported by the sense of the Vedic texts. अतिहायेदोवहिः प्रतिसमानयति जुह्वामौभृत् । चतुर्गृहीतान्याज्यानि भवन्ति नहिन्नश्रत्रानुयाजान् यश्च यन् भवति ॥ "After having made offering called इड् he takes ghee in जुहू from उपभृत् for the offering called वहिः : The ghee is taken four times (up to this) and no अनुयाज offerings are made."

वचने हि हेत्वसामर्थ्यम् ॥ ४ । १ । ४१ ॥

वचने in the Vedic text ; हेत्व सामर्थ्यं absence of the power of the reason.

41. In the Vedic text or authority the power of the reason is absent.

The author has in mind the Vedic text where चतुर्गृहीतानि आज्यानि shows that the ghee is twice taken from the उपभृत् into the जुहू for प्रयाज offerings. The first lasts for three offerings and the 2nd one for the 4th and 5th offerings ; this fact also supports the view of the author that समानयन is principal.

Adhikaraṇi XVI Sūtras 42 to 45. The ghee taken in उपभृत् and जुहू is respectively for प्रयाज and अनुयाज both and that taken in the sacrificial spoon is not for both.

तत्रोत्पत्तिरविभक्ता स्यात् ४ । १ । ४२ ॥

तत्र there (new or full noon) ; उत्पत्ति production (but here it means the clarified butter taken) ; अविभक्ता undivided ; स्यात् is.

42. There what is taken is undivided.

The objector says that the ghee taken, being undivided should be offered as occasion arises for अनुयाज and प्रयाज offerings.

तत्र जौहवमनूयाजप्रतिषेधार्थम् ॥ ४ । १ । ४३ ॥

तत्र there ; जौहव the ghee taken in जुहू ; अनुयाज प्रतिषेधार्थं for the prohibition of अनुयाज.

43. There the ghee taken in जुहू is for the prohibition (that it is not to be used) for अनुयाज offerings.

The ghee taken in उपभृत् is to be used for both अनुयाज and प्रयाज while taken in जुहू is to be offered for प्रयाज only. This is the siddhānta view of the author.

औपभृतं तथेति चेत् ॥ ४ । १ । ४४ ॥

औपभृतं ghee taken in उपभृत् ; तथा similarly ; इति चेत् if you say.

44. If you say that the ghee taken in उपभृत् is similarly (prohibited.)

Just as the ghee taken in जुहू is interpreted to be impliedly prohibited for अनुयाज offering, so is the ghee taken in उपभृत् impliedly prohibited for प्रयाज offering. This is the reply on behalf of the objector.

स्याज्जुहू प्रतिषेधान्नित्यानुवादः ॥ ४ । १ । ४५ ॥

स्यात् is ; जुहू प्रतिषेधायत् by reason of the prohibition relating to जुहू ; नित्यानुवादः permanent restatement.

45. By reason of the prohibition relating to जुहू, there is permanent restatement.

There is a direct text of the तैत्तिरीय ब्राह्मण in which it is said that the ghee taken in उपभृत् is to be used for both अनुयाज and प्रयाज offerings and the text referred to by शतपथ ब्राह्मण says that the ghee taken in उपभृत् is to be used in अनुयाज offering. यदष्टावुभृति प्रयाजानु याजेभ्यस्तदगृह्णाति ॥ तै० ब्रा० ३. ३. ५. ५. अनुयाजेभ्यस्तदगृह्णाति ॥ श० प० ब्रा० १. ३. २. ९.

"That which he takes in उपभृत् he takes for प्रयाज and अनुयाज." "He takes it verily for अनुयाज." The first text states that it is to be used for both, and the second restricts it. It is a case of permanent restatement see III. 4. 12. at P. 128. This is the reply which our author advances to the objector.

Adhikarāṇa XVII Sūtras 46 to 48. Dealing with the act of taking ghee twice four times in the उपभृत्.

तदष्टसङ्ख्यं श्रवणात् ॥ ४ । १ । ४६ ॥

त् its, of the clarified butter ; अष्ट संख्यं eight times श्रवणात् on account of the direct text.

46. On account of the direct text of number eight for it (clarified butter.)

The objector says that in the Vedic text it is said that ghee should be taken eight times in the wooden spoon (उपभृत्) and this is an original statement and is प्रयोजक. अष्टावुभृति तै०स० ३. ३. ५. ५. "Eight times in उपभृत्."

अनुग्रहाच्च जौहवस्य ॥ ४ । १ । ४७ ॥

अनुग्रहात् on account of serving the purpose ; च and ; जौहवस्य of the ghee taken in a जुहू.

47. Because of its serving the purpose of the ghee in a जुहू.

The objector supports his objection by saying that an उपभृत् is a larger spoon and contains more ghee than in a जुहू. So the ghee from the उपभृत् can be taken in the जुहू several times.

द्वयोस्तु हेतुसामर्थ्यं अग्रजं च समानयने ॥४॥१॥४८॥

द्वयोः of two; तु on the other hand ; हेतु सामर्थ्यं the power of reason ; अग्रजं the direct authority ; च and ; समानयने in carrying the ghee for the fourth offering.

48. Of the two there is the force of reason and direct authority in समानयन.

The reply of the author is embodied in the present sūtra. We have observed in commenting on the sūtra No. 40 that the समानयन is the 4th offering in a prayaj and an anuyaj. So necessarily the ghee required in उपभृत् which serves the purpose of both should be twice four times. This, the author says, is quite in keeping with the text and reason.

END OF PĀDA I.

—: 0 :—

॥४॥१॥४८॥

॥४॥१॥४८॥

PĀDA II.

4. Bhikṣarṇa 1 sūtra: 1.6 dealing with the incidental nature of the act of cutting off of the swaru etc.

स्वरस्त्वनेकनिष्पत्तिः स्वकर्मशब्दत्वात् ॥ ४।२।१॥

स्वरः swaru ; अनेकनिष्पत्तिः not from the one and the same tree ; स्वकर्म शब्दत्वात् by reason of the direction about its preparation.

1. Swaru is to be made from a different tree because there is a direction of its preparation.

According to the rules of sacrifice, a tree is to be selected for preparing a द्रुप (sacrificial post). The tree is to be felled from a certain height, from it चपाल a wooden ring to mount on the top of the द्रुप is prepared. From the bottom of the tree felled, a cubit in length is chiselled into 8 or 4 faces. One of the chips is called स्वर and the other three are reserved for props to the अरणि when fire is churned out.

Now the question is whether the tree so felled is for the purpose of preparing a द्रुप and the preparation of स्वर is incidental or whether the preparation of the स्वर is principal and a different tree should be felled for it. The पूर्व पक्ष of the objector is embodied in the present sūtra and according to him, स्वर should be prepared from a different tree and therefore the preparation of the स्वर is principal.

जात्यन्तराच्च शङ्कते ॥ ४।२।२॥

जात्यन्तरात् from another tree ; च and ; शङ्कते he doubts.

2. Because a स्वर is prepared from another tree, he doubts.

The objector supports his view from the quotation of a Vedic text. च अन्यस्य स्वरं कुर्यात् । यद्यन्यस्य वृक्षस्य स्वरं कुर्यादन्त्येऽस्यलोक मन्वारोहेयुः ॥ द्रुपस्य स्वरं करोति ॥ "A स्वर should not be made from another; if a स्वर is made from another tree, others will ascend into his region; a स्वर is therefore made from a द्रुप." He says that a स्वर is to be prepared from another tree; this fact shows that the preparation of a स्वर is independent (a case of parity).

तदेकदेशो वा स्वरस्त्वस्य तन्निमित्तत्वात् ॥ ४।२।३॥

तदेकदेशः being a portion of it ; वा or (has the force of negation); स्वरस्त्वस्य of the quality of being a स्वर ; तन्निमित्तत्वात् by reason of its being for its sake.

3. On the other hand, the very nature of the स्वर is a portion (of the यूप) and its very purpose is for it (यूप.)

In the present sūtra, the author's siddhānta view is embodied. He says that the tree is felled for preparing a यूप and the chips that are cut are incidentally prepared. So the preparation of the स्वर is not independent but it is a case of disparity.

शकलश्रुतेश्च ॥ ४ । २ । ४ ॥

शकल श्रुतेः by reason of the Vedic text of its being a chip ; च and:

4. And also by reason of the Vedic text to the effect that it is a portion.

The author supports his view that in the Vedic text the स्वर is described as a chip from a यूप; it appears that it is not an independent description. यः प्रथमः शकलः परापतेत् सस्वरः कार्यः ॥ "The first piece that falls off should be made into a स्वर."

प्रतियूपं च दर्शनात् ॥ ४ । २ । ५ ॥

प्रतियूपं for each यूप ; च and ; दर्शनात् by seeing;

5. Because it is seen with each यूप.

The author gives additional reason in support of his view. He says that in पश्वेकादशनी यज्ञ there are 11 animals and so there are eleven यूपस, so for each यूप there is a separate स्वर. If it had been an independent action, one स्वर would have been quite sufficient.

आदाने करोतिशब्दः ॥ ४ । २ । ६ ॥

आदाने in (the sense of) taking ; करोतिशब्दः the word 'makes.'

6. The word 'makes' (is used) in (the sense of) taking.

There is a Vedic text. यूपस्यस्वरं करोति । 'He makes a स्वर out of the यूप.' When the यूप is made from the tree felled, the first chip that is chiselled out is taken for the स्वर. So the construction of the स्वर is not independent. The word 'makes' used there, is in the sense of taking the first chip thus separated.

Adhikaraṇa II dealing with bringing of a branch.

शाखायां तत्प्रधानत्वात् ॥ ४ । २ । ७ ॥

शाखायां in the branch ; तत्प्रधानत्वात् on account of its being principal.

7. In (the sense of a) branch on account of its being principal.

There is a Vedic text to the effect, "Bring the east." The question is whether it means the eastern direction or branch. The author says that bringing of the east is impossible; so *prachi* means branch. यत्प्राचीमाहरेत् । द्वेवेलोहमभिजयेत् । यदुदीचीं मनुष्योलोकं । प्राचीमुदीचीमाहरति । उभयोलोहोरभिजयेत् ॥ (ते० ब्रा० ३।२।१।३) "If he brings 'east,' he conquers the region of the gods: if he brings the 'north,' he conquers the region of men: he therefore brings both 'east' and 'north' for the conquest of both the regions."

Adhikaraṇa III. Dealing with the purpose of felling a tree for securing a branch.

शाखायां तत्प्रधानत्वादुपवेष्टेण विभागः स्याद्वैषम्यंतत्

॥ ४।२।८ ॥

शाखायां in the branch; तत्प्रधानत्वात् by reason of its being principal; उपवेष्टेण with the उपवेष्ट (lower portion); विभागः division; स्यात् is; वैषम्यं the case of disparity; तत् that.

8. On account of its being principal in the branch, there is a separation with the lower portion; it is a case of disparity.

A tree is felled in order to secure a branch; it is then divided into two parts; the upper portion called शाखा or branch is used for driving off the calves; the lower portion which is called उपवेष्ट is used for arranging the earthen pans. So the author says in the present sūtra, that the tree is felled for the main purpose of securing the branch and the उपवेष्ट is incidentally prepared. It is therefore a case of disparity.

श्रुत्यपायाच्च ॥ ४।२।९ ॥

श्रुत्यपायात् by reason of the absence of the Vedic text; च and.

9. And by reason of the absence of the Vedic text.

The author supports his view from another fact where उपवेष्ट is not prepared. When शाखा is prepared उपवेष्ट is necessarily prepared. When शाखा is not prepared उपवेष्ट is not prepared though it is required. As for instance on *pūrṇamasi* sacrifice no calves are to be driven off, so no शाखा is prepared but उपवेष्ट is required for arranging the pans, but it is done by other means.

Adhikaraṇa IV. Sūtras 10-18 dealing with the प्रतिपत्ति nature of securing of the branch.

हरणे तु जुहोतिर्योगसामान्याद्द्वय्याणां चार्थशेषत्वात्

॥ ४।२।१० ॥

हर्णे in throwing ; तु on the other hand ; जुहोतिः sacrificing ; योगसामान्यात् by reason of its use in common ; द्रव्याणां of the materials ; च and ; अर्थं शेवत्वात् by reason of its being subsidiary to the object.

10. On the other hand the term 'throwing' means sacrifice by reason of its being used in common and by reason of the materials being subsidiary to the object.

There is the Vedic text सहस्राक्षया प्रतर्पहरति. "With the branch he throws off the bundle of grass." The objector says that it is the sacrifice of the शाखा so it is अर्थं कर्म. The sacrificial acts are of two kinds अर्थं कर्म that is the action which is principal and the fruit of which is invisible while the प्रतिपत्ति कर्म is the final disposal of sacrificial material which is no longer required and which is used up. The effect of this act is visible. When the शाखा has been used up, it is finally disposed of along with grass and consumed in fire. The question is whether it is अर्थकर्म or प्रतिपत्ति कर्म. The objector says it is an अर्थकर्म.

प्रतिपत्तिर्वा शब्दस्य तत्प्रधानत्वात् ॥ ४ । २ । ११ ॥

प्रतिपत्तिः final disposal of the thing no longer required ; वा or ; शब्दस्य of the word ; तत्प्रधानत्वात् by reason of its being principal.

11. It is the final disposal (प्रतिपत्तिकर्म) by reason of the word being principal in this connection.

The author gives the reply to the objection raised by the पूर्वपक्ष embodied in the preceding सूत्र. He says that the word शाखा is principal, it is used in the instrumental case while प्रस्तर is used in the objective case ; but in sense the शाखा is also in the objective case and the offering of the शाखा is the main object ; but as the offering is not made to any god, so it is only प्रतिपत्तिकर्म.

अर्थेऽपि चेत् ॥ ४ । २ । १२ ॥

अर्थे in sense ; अपिचेत् if you say so.

12. If you say that the sense (also indicates that it is अर्थकर्म).

The objector says that on account of the sense it is also अर्थं कर्म because throwing off of the शाखा is the main object, just as in the case of the text relating to एतु कपालं to be offered to सूर्य. मारुतंसप्तकपालं सौर्यमेककपालं ॥ (तै. सं. २।३।१।२) "Cakes baked on seven pans to मरुत gods and a cake baked on one pan to sun-god."

न तस्यानधिकारादर्थस्य च कृतत्वात् ॥ ४ । २ । १३ ॥

न not; तस्य of it; अधिकारात् on account of there being no analogy ; अर्थस्य of the object; च and; कृतत्वात् on account of accomplishment.

13. There being no analogy with it (एक कपाल) and its (शाखा) having fulfilled the object.

The author gives a final reply. He says that there is no analogy between the case of एककपाल and शाखाहरण and secondly the शाखा is finally disposed of when it has served its purpose. So it is the प्रतिपत्तिकर्म.

Adhikaraṇa V sūtras 14-15 dealing with the प्रतिपत्ति nature of निनयन.

उत्पत्त्यसंयोगात्प्रणीतानामाज्यवद्विभागः स्यात्

४।२।१४॥

उत्पत्ति in the mandatory command; असंयोगात् having no use or connection; प्रणीतानां of the sacrificial water brought; आज्यवत् like the sacrificial ghee; विभाग division; स्यात् is.

14. There being no connection with the mandatory command as to the water, there must be division as in the case of the ghee.

Pure water is brought for a sacrifice; it is called प्रणीतान. It is mixed up with the flour of the पुरोडाश cake and also thrown in the interior of the altar. The former act is called संयवन and the latter is called निनयन. The पूर्वपक्ष view embodied in the sūtra is that when the water is brought, it is brought for the case of the whole sacrifice without any special object. It is then used for both the purposes just as the ghee is used in the sacrifice as the occasion requires. So it is an अर्थकर्म.

संयवनार्थानां वा प्रतिपत्तिरितरासां तत्प्रधानत्वात्

॥ ४।२।१५॥

संयवनार्थानां of the sanyavana which is the principal act; वा on the other hand; प्रतिपत्तिः final disposal; इतरासां of others. i. e. of निनयन water; तत्प्रधानत्वात् of its being principal.

15. On the other hand the other water (namely निनयन) is the प्रतिपत्ति of the संयवन which is the principal act on account of its being principal.

The author gives his siddhānta view that निनयन is प्रतिपत्तिकर्म; संयवन being principal. When no water is brought in a पयास्या (milk dish) by reason of the absence of पुरोडाश cakes, there is no निनयन. This is an additional reason for holding that निनयन is प्रतिपत्तिकर्म.

Adhikaraṇa VI. Sūtras 16 to 18. Dealing with the अर्थ कर्म nature of the act of handing over the staff.

प्रासनवन्मैत्रावरुणस्य दण्डप्रदानं कृतार्थत्वात्

॥४।२।१६॥

प्रासनवत् like throwing off (of the horn of a black antelope); मैत्रावरुणस्य of a मैत्रावरुण priest; दण्ड प्रदानं handing over of the staff; कृतार्थत्वात् by reason of its having accomplished its purpose.

16. Handing over of the staff to the मैत्रावरुण priest (is a प्रतिपत्तिकर्म) by reason of its having accomplished its object just like throwing off (of the horn of the black antelope).

There is a ceremony called कृष्णविषाणप्रासन. The horn of a black antelope is used for scratching the body. It is अर्थकर्म and after this, it is thrown into a pit called चात्वाल. This act is प्रतिपत्तिकर्म. So in the same way, a sacrificer holds a staff in his hand and subsequently in the course of the sacrifice, it is passed to the मैत्रावरुण priest. The objector says that after having accomplished its object the staff is passed over to the मैत्रावरुण priest, so this act is प्रतिपत्तिकर्म like throwing off of the horn mentioned above.

अर्थकर्म वा कर्तृसंयोगात्स्रग्वत् ॥ ४ । २ । १७ ॥

अर्थकर्म arthakarma ; वा on the other hand; कर्तृसंयोगात् by reason of its connection with the sacrificer; स्रग्वत् like a garland.

17. It is an arthakarma by reason of its connection with the sacrificer like the garland.

The अर्थकर्म is always principal and subordinate to some other act; while the प्रतिपत्तिकर्म is always principal because it is not connected with any other act. In the present case the मैत्रावरुण priest is the principal and holding of the staff is his act and is, therefore अर्थकर्म just the wearing of a garland is subordinate act of the person wearing it. The author therefore gives his own siddhānta view that a holding of the staff by the मैत्रावरुण priest is the अर्थकर्म.

कर्मयुक्ते च दर्शनात् ॥ ४ । २ । १८ ॥

कर्मयुक्ते in connection with another act, च and; दर्शनात् by seeing.

18. Because it is seen in subsequent acts.

The मैत्रावरुण priest after taking the staff performs subsequent acts with the aid of the staff; so holding of the staff can not be प्रतिपत्ति कर्म which disposes of the thing finally. This is an additional reason in support of the author's view.

Adhikaraṇa VII dealing with the प्रतिपत्ति nature of throwing off of horn.

उत्पत्तौ येन संयुक्तं तदर्थं तच्छ्रुतिहेतुत्वात्तस्यार्थान्तर-
गमने शेषत्वात्प्रतिपत्तिः स्यात् ॥ ४ । २ । १९ ॥

उत्पत्तौ in the commencement; येन with which संयुक्तं connected; तदर्थं with that object; तत् that; श्रुति हेतुत्वात् by reason of the direct authority; तस्य its; अर्थान्तरगमने using it with other object; शेषत्वात् by its being subsidiary; प्रतिपत्तिः final disposal; स्यात् is.

19. It is for that object with which it is connected in the origin for reason of direct authority; its use subsequently by reason of its being subsidiary is pratipatti.

This sūtra further explains अर्थकर्म and प्रतिपत्तिकर्म. When some material is taken, it is connected with some sacrificial act; it is subordinate to the act and this is shown by the direct statement. It is called, अर्थकर्म. When the act is performed and further use of the material is finally taken it is its प्रतिपत्तिकर्म.

Adhikaraṇa VII Sūtras 20-22 treating प्रतिपत्ति nature of अवभृथ bath.

सौमिके च कृतार्थत्वात् ॥ ४ । २ । २० ॥

सौमिके in the soma sacrifice; च and; कृतार्थत्वात् having been accomplished.

20. Because they have all been used up in the soma sacrifice.

In the soma sacrifice when the whole thing is over, the priest and the sacrificer with his wife perform the अवभृथ bath. The priest on such occasion takes away all the sacrificial materials smeared with soma juice and throws them into water. This final act of disposing of the sacrificial materials is प्रतिपत्तिकर्म. This is what the author lays down as his siddhānta view.

अर्थकर्म वाऽभिधानसंयोगात् ॥ ४ । २ । २१ ॥

अर्थकर्म it is अर्थकर्म, वा on the other hand; अभिधान संयोगात् by virtue of its connection with the original name.

21. On the other hand, it is an अर्थकर्म on account of its connection with the original name.

The objector says that it is not प्रतिपत्तिकर्म but an arthakarma because the अवभृथ is principal and the sacrificial materials being in the instrumental case are subordinate; अवभृथ is in the objective case and the अवभृथ bath is performed by means of these materials.

प्रतिपत्तिर्वा तन्नयायत्वाद्देशार्थाऽवभृथश्रुतिः॥४।२।२२॥

प्रतिपत्तिः final disposal ; वा on the other hand; तन्नयायत्वात् by reason of the propriety of the sense ; देशार्था in the sense of a locality ; अवभृथश्रुतिः the word अवभृथ.

22. On the other hand it is प्रतिपत्तिः by reason of the propriety of its sense ; the word अवभृथ signifies a place.

The author gives a reply. The word अवभृथ does not mean a sacrifice but means a place of bathing where after the performance of sacrifice, the priest and the sacrificer with his wife go to bathe and throw the used up materials of the sacrifice into the water. So going to the अवभृथ is only a प्रतिपत्ति being a final act for disposal of the sacrificial materials.

Adhikaraṇa IX Sūtras 23-24. Dealing with the restrictive nature of the statement relating to the agent, place and time of the sacrifice.

कर्तृदेशकालानामचोदनं प्रयोगे नित्यसमवायात्

॥ ४ । २ । २३ ॥

कर्तृदेशकालानां of a sacrificer, place and time ; अचोदनं not commandatory ; प्रयोगे in the performance ; नित्यसमवायात् by reason of its constant or essential connection.

23. The agent, place and time being essentially connected with the performance of a (sacrifice) are not mandatory.

When a Vedic sacrifice is performed, there are three things essential viz. the performer, the place and the time. "So the Vedic text about them" says the purvapakṣa, "can not be विधि but only an अनुवाद because it reproduces what is already known."

नियमार्था वा श्रुतिः ॥ ४ । २ । २४ ॥

नियमार्था in the restrictive sense ; वा on the other hand; श्रुतिः vedic text.

24. On the other hand the Vedic text is restrictive.

The Siddhānta view is embodied in the present sūtra. There is no doubt that time, place and agent are essential for the performance of

an act but the Vedic text which prescribes the particular time, place and agent is restrictive in its force.

Adhikaraṇa X. Dealing with the restrictive nature of the description of the qualities of materials.

तथा द्रव्येषु गुणश्रुतिरुत्पत्तिसंयोगात् ॥ ४ । २ । २५ ॥

तथा Similarly ; द्रव्येषु in the materials; गुणश्रुति description of the qualities; उत्पत्तिसंयोगात् by reason of the connection with the original text.

25. Similarly the description of the qualities of the materials (is restrictive) by reason of its connection with the original text.

When an organic act is performed there are three constituents called साध्य the fruit which the act achieves, the साधन materials used in performing it and इतिकर्तव्यता the subordinate acts. When an organic act is directed to be performed, it is called उत्पत्तिविधिः and the qualities of the materials described there, are नियम विधिः because general description of materials is vague but the particular statement of the qualities of a sacrificial material being restrictive in the nature is नियमविधि.

Adhikaraṇa XI. Dealing with the restrictive nature of the description of the purification of the materials such as pounding etc.

संस्कारे च तत्प्रधानत्वात् ॥ ४ । २ । २६ ॥

संस्कारे purification (of materials); च and ; तत्प्रधानत्वात् by reason of of its being principal.

26. And in the purification of the materials by reason of its being principal.

A Vedic text which gives the direction how the materials are to be purified are नियमविधिः because these acts aim principally at the purification of materials and produce visible effect.

Adhikaraṇa XII. Dealing with the form of sacrifice.

यजति चोदनाद्रव्यदेवताक्रियं समुदाये कृतार्थत्वात्

॥ ४ । २ । २७ ॥

यजतिचोदना the command as to sacrifice ; द्रव्यदेवताक्रियं materials, gods and acts ; समुदाये collectively ; कृतार्थत्वात् by reason of its having accomplished its object.

27. Command as to the sacrifice, the materials, gods and act, all collectively (constitute a sacrifice) by reason of their having accomplished their object.

In the present sūtra, the author has defined याग and says that all these constituents make up a याग.

Adhikaraṇa XIII. Dealing with the form of a homa.

तदुक्ते श्रवणाज्जुहोतिरासेचनाधिकः स्यात् ॥ ११२८॥

तदुक्ते that being defined ; श्रवणाद् by the direct text ; जुहोतिः homa or offering ; आसेचनाधिकः a gift in addition ; स्यात् is.

28. (याग) having been defined, a homa (includes) gift in addition by reason of the direct text.

The present sūtra defines होम and says that it includes gift in addition to all the constituents of the याग.

Difference between याग and होम is given in these two sūtras. Where any offering is made by invoking a god, it is याग. Where in addition to this, there is आसेचन gift of a material or throwing of liquid substance into the fire, it is called होम.

कात्यायन in his श्रौत सूत्र says यजति जुहोतीनां को विशेषः । १॥२६॥

तिष्ठद्दोमा वषट्कारप्रदाना याज्या पुरोनुवाक्यावन्तो यजतयः । २॥२७॥

उपविष्ट होमा स्वाहाकार प्रदानाः जुहातयः । ३॥२८॥

See p. 13 of the Benares Choukhamba edition.

What is the difference between a याग and होम ? While standing with the word वषट्कार and reciting याज्या and पुरोनुवाक्य mantras, homa (offering) is called यजति (याग). While sitting with the स्वाहा offering, a homa is called जुहोति (होम).

In some copies, gift is defined as follows.

ददाति रुत्सर्गपूर्वकः परस्वत्वेन संबंधः ॥

Gift is the transfer of one's own ownership in favour of another. In such a case ददाति is used.

Adhikaraṇa XIV. Sūtras 29—30. Dealing with the case of the वह्निर्grass in the atithya sacrifice etc.

विधेः कर्मापवर्गित्वादर्थान्तरे विधिप्रदेशः स्यात् ॥ ११२९॥

विधेः of a command ; कर्मापवर्गित्वाद् by its lasting till the completion of an act ; अर्थान्तरे for another object ; विधिप्रदेशः another command ; स्यात् shall be.

29. The force of Vedic command lasts till the completion of an act ; and for another act another command is required.

The objector says that a material used in a sacrifice can not be used for another sacrifice ; so another material of the same kind will be required for it. Accordingly when वहि^१ has been used for Atithya sacrifice, another grass will be required for उपसद and अग्निपोमीय.

अपि वोत्पत्तिसंयोगादर्थसम्बन्धोऽविशिष्टानां प्रयोगैकत्वहेतुः स्यात् ॥ ४ । २ । ३० ॥

अपिवा not so; उत्पत्ति संयोगात् by reason of the original command; अर्थसंबन्धः connection with the object ; अविशिष्टानां of that which are not specially described ; प्रयोगैकत्वहेतुः cause of the act being one^१; स्यात् is.

30. Not so; by reason of the original command (an act is enjoined); and the connection of the acts not specially described with the object is the reason of their constituting one whole act.

The siddhānta view is embodied in the present sūtra. The grass which is brought for the Atithya sacrifice is described by the original विधि and as उपसद and अग्निपोमीय are not specially described, it proves that the whole is one ; the same grass may therefore be used and no separate grass is required.

END OF PĀDA. II

—*—

PĀDA III.

Adhikaraṇa I sūtras 1—3. Dealing with कृत्वर्थ^१ nature of materials, their purification and acts.

द्रव्यसंस्कारकर्मसु परार्थत्वात्फलश्रुतिरर्थवादः स्यात्

॥ ४ । ३ । १ ॥

द्रव्यसंस्कारकर्मसु in materials, their purification and acts ; परार्थत्वात् by reason of their being subservient to others ; फलश्रुतिः the text regarding a reward , अर्थवादः commendatory ; स्यात् is.

1. The text regarding the reward as to the materials, their purification and acts by reason of their being subservient to others is recommendatory.

As we have seen, there are three constituents of भावना or act; the साध्य that is the object or you may say the result or reward ; the साधन or the materials and इतिकर्तव्यता i. e. the subordinate acts which subserve the purpose. In this pāda, the author deals with the फल or the reward of the act. In the present sūtra, the author has laid down the general proposition that text laying down the reward of the materials is अर्थवाद.

उत्पत्तेश्चातत्प्रधानत्वात् ॥ ४ ॥ ३ । २ ॥

उत्पत्तेः of the original (text); च and; अतत्प्रधानत्वात् on account of its being not principal.

2. In the original (Vedic text) on account of its being not principal.

In the original Vedic text (i. e. यस्य पर्णमयी जुहूर्भवति न पापं श्लोकं शृणोति तै० सं० ३।५।१२ "He whose जुहू is made of leaves, does not hear bad news.") the reward mentioned is of subordinate nature. There is no relationship of invariable concomitance between not hearing bad tidings and the use of पलाशजुहू. So it can only be subordinate and an अर्थवाद. This is an additional reason advanced by the author in support of his view.

फलन्तु तत्प्रधानायाम् ॥ ४ । ३ । ३ ॥

फलं reward ; तु on the other hand; तत्प्रधानायां. when it is principal in it.

3. On the other hand, the (mention of) reward (is original) when it is principal in it.

When the description in the original text is principal, the mention of the reward is अपूर्वविधिः. This is the distinction which our author has made as regards the फलश्रुति being अपूर्वविधिः or अर्थवाद.

Adhikarana II. Dealing with the unessential nature of the वार्हदगिर (a psalm seen by बृहदगिर) etc. when they are used in performing occasional acts.

नैमित्तिके विकारत्वात्क्रतुप्रधानमन्यत्स्यात् ॥ ४ । ३ । ४ ॥

नैमित्तिके in performance of occasional acts ; विकारत्वात् on account of its being विकृति or modified sacrifice ; क्रतुप्रधानं the principal sacrifice; अन्यत् different ; स्यात् is.

4. On account of the procedure adopted in the performance of the occasional acts, being that of the modified sacrifice, the principal sacrifice is different.

The author says in this अधिकरण that the procedure adopted in performing the नैमित्तिक acts is that of विकृति, and what is called विकृति is non-essential and the प्रकृति or the model sacrifice is different and therefore essential or principal. This is the proposition which has been laid down by the author in the the present अधिकरण.

Abhikarana III. Sūtras 5 to 7. Dealing with the double (permanent and occasional) nature of curd etc.

एकस्य तूभयत्वे संयोगपृथक्त्वम् ॥ ४ । ३ । ५ ॥

एकस्य of one; तु on the other hand ; उभयत्वे in double capacities ; संयोगपृथक्त्वं split of the constituent (sentence).

5. On the other hand (when) one (substance used) in two capacities (both for नित्य and नैमित्तिक acts), (there is a) split of a sentence.

What the author lays down as his Siddhānta view is that the relationship of substance and the texts which describe it are to be considered separate and distinct.

शेष इति चेत् ॥ ४ । ३ । ६ ॥

शेष subsidiary ; इति चेत् if you say.

6. If you say (that the separate sentence be treated as) subsidiary.

The objector says that of the two texts, one may be considered principal and the other may be considered subsidiary to it in order to harmonise them.

नार्थपृथक्त्वात् ॥ ४ । ३ । ७ ॥

न no; अर्थपृथक्त्वात् by reason of the sense being different.

7. No, by reason of the sense being different.

The author gives a reply to the objector's objection raised in the last sūtra. दत्ता जुहोति, दध्नेन्द्रियकामस्य जुहुयात्. "He sacrifices with curd." "Let him sacrifice with curd, if desirous of the power of senses." There

are two sentences ; they cannot be harmonised because they convey two different senses.

Adhikarana IV Sūtras 3 to 9. Dealing with the कर्तव्य nature of the पयोव्रत etc.

द्रव्याणान्तु क्रियार्थानां संस्कारः क्रतुधर्मस्यात् ॥४॥३॥८॥

द्रव्याणां of materials; तु on the other hand; क्रियार्थानां for the purpose of an action; संस्कार purification; क्रतुधर्म pertaining to the performance of a sacrifice; स्यात् is

8. On the other hand, the purification of the materials for the purpose of an action is a कर्तव्य.

The author has laid down the siddhānta view in the sūtra. The purification of the materials being with the object of performing an act is only for the purpose of the sacrifice and is therefore subsidiary.

पृथक्त्वाद्भ्यवतिष्ठेत ॥ ४ । ३ । ९ ॥

पृथक्त्वाद् by reason of its being separate or different; भ्यवतिष्ठेत has been made a rule.

9. By reason (of the acts) being different, this rule has been laid down.

The author gives an additional reason in support of his view; that minor acts which subserve the purpose of the principal act, being various and many are therefore subsidiary in their nature. This rule has been fixed about क्रतुधर्म in order to distinguish it from पुरुषधर्म.

Adhikarana V. dealing with the fruitfulness of विश्वजित् etc.

चोदनायां फलाश्रुतेः कर्ममात्रं विधीयेत न ह्यशब्दं प्रतीयते ॥ ४ । ३ । १० ॥

चोदनायां in the original command; फलाश्रुतेः not containing any text about reward; कर्ममात्रं only an act; विधीयेत has been ordained, laid down; नहि not अशब्दं that which is not laid down; न not ; प्रतीयते. is recognised.

10. When there is no mention of a reward in the commandatory text, it lays down only an act, because what is not ordained is not recognised.

The objector says that where no fruit is mentioned, it may be safely presumed that it prescribes an act merely.

अपि वाऽम्नानसामर्थ्याच्चोदनार्थेनगम्येतार्थानांह्यर्थ-
त्वेन वचनानि प्रतीयन्तेऽर्थतोऽप्यसमर्थानामानन्तर्येऽप्य-
सम्बन्धस्तस्माच्चतुत्येकदेशस्सः ॥ ४ । ३ ११ ॥

अपिवा no; आम्नानसामर्थ्यात् by force of the Vedic sentence; चोदना command binding nature; अर्थेन object, अर्थापत्ति; गम्येत is inferred; अर्थानां of objects, हि because; अर्थवत्त्वेन by being for the purpose; वचनानि vedic texts; प्रतीयन्ते are recognised अर्थतः from the object; असमर्थानां of weak, devoid; आनन्तर्ये in proximity; अपि also; असंबन्धः not connected; तस्मात् therefore, because; श्रुत्येकदेशः a part of the Vedic text; सः that.

11. Not so; the binding force (command) is inferred from the authority of the Vedic text; the texts are recognised to be for some object by reason of their having rewards. Those that do not contain any reward and have no connection with any (sentence) in the proximity (their connection should be sought in a remote passage) because it is a portion of the Vedic text.

This sūtra is in reply to the objection raised in sūtra 10. The author's own view is that the Vedas are themselves authorities and have a binding force. Every text should be presumed to contain reward because they can not be without an object; if it were so i. e. without an object you will have to seek the connection in some remoter passage containing a fruit because it is a part of the whole Vedic text.

वाक्यार्थश्च गुणार्थवत् ॥ ४ । ३ । १२ ॥

वाक्यार्थः sense of the Vedic text; गुणार्थवत् like the sense of the subordinate acts.

12. The sense of the Vedic sentence is like the sense of the subordinate act.

Here in the present सूत्र the author supports his view by an analogy; just as the principal is described in one text and its quality is described in another, but both these are connected by the principle of एकवाक्यता, so in the same way when at one place an act is described but at another place the reward is mentioned, both are to be connected together under the above mentioned principle of एकवाक्यता.

Adhikaraṇa VI sūtras 13-14 dealing with the subject that विश्वजित् produces one fruit only.

तत्सर्वार्थमनदेशात् ॥ ४ । ३ । १३ ॥

तत् that; सर्वार्थं fulfilling all objects; अनदेशात् on account of no specification.

That (विश्वजित् produces) all fruits, because no specific reward is mentioned.

The objector says that when no specific fruit is mentioned, it may then be presumed that विश्वजित् produces all sorts of rewards.

एकं वा चोदनैकत्वात् ॥ ४ । ३ । १४ ॥

एकं one; वा or; चोदनैकत्वात् by virtue of one command.

14. (It produces) one fruit, because there is one command.

The author gives a reply that विश्वजित् is only one act and there is only one (विधि) command; so it can produce one fruit only.

Adhikaraṇa VII. Sūtras 15-16. Dealing with the subject that विश्वजित् &c., secure heaven as their reward.

स स्वर्गः स्यात्सर्वान्प्रत्यविशिष्टत्वात् ॥ ४ । ३ । १५ ॥

स that; स्वर्गः heaven; स्यात् is; सर्वान् to all; प्रति to; अविशिष्टत्वात् by being commonly desired.

12. That (reward) is heaven because it is desired by all.

This sūtra embodies the *siddhanta* view of the author; he says that the fruit of विश्वजित् is heaven as it is the *summum bonum* of all men.

प्रत्ययाच्च ॥ ४ । ३ । १६ ॥

प्रत्ययात् by reason of experience; च and.

16. And by reason of (our) experience.

The author supports his view by an additional reason. He says that human experience also shows that the heaven is the ultimate object of all mankind.

The sūtras 10 to 16 constitute विश्वजित्-न्याय.

Adhikaraṇa VIII. Sūtras 17 to 19. Dealing with the अर्थवाद nature of the reward of रात्रिसत्र.

क्रतौ फलार्थवादमद्भवत्काष्ठाजिनिः ॥ ४ । ३ । १७ ॥

क्रतौ in a sacrifice; फलार्थवादं the अर्थवाद as regards the fruit; अंगवत् like that of subsidiary act; काष्ण्यजिनिः (it is the opinion of) Kârṣṇājini.

17. It is the opinion of काष्ण्यजिनि that the अर्थवाद description of a fruit in a sacrifice is like that of the description of a subordinate act.

A sacrifice consists of प्रधान and गौण acts; the principal is described by the विधि and the subordinate acts by अर्थवाद. So according to काष्ण्यजिनि the description of reward of a sacrifice is only an अर्थवाद.

फलमात्रेयो निर्देशादश्रुतौ ह्यनुमानं स्यात् ॥४॥३॥१८॥

फलं fruit, reward; मात्रेयः (it is the opinion of) Âtreya; निर्देशात् by reason of the command or direction; अश्रुतौ when there is no text; हि certainly; अनुमानं inference; स्यात् is.

18. It is the opinion of आत्रेय that there is a reward under the (Vedic) command and where there is no command, it can be inferred.

The opinion of आत्रेय is opposed to काष्ण्यजिनि. He says that the fruit mentioned in the विधि should be considered to be principal and that mentioned as अर्थवाद is redundant; the fruit not mentioned in the विधि but mentioned as अर्थवाद should be considered to be a part of विधि under the principle of वाक्यशेषता. Where no fruit is mentioned, it should be inferred.

अङ्गेषु स्तुतिः परार्थत्वात् ॥ ४ । ३ । १९ ॥

अङ्गेषु in subordinate acts; स्तुतिः praise; परार्थत्वात् by reason of being subordinate to others.

19. The praise in subordinate acts (is) by reason of being subordinate to others (for the principal).

Where two acts are related as principal and subordinate, the praise of the subordinate act under the principle of वाक्यशेष is for the principal. This adhikârṇa is called रात्रि सन्न्याय.

Adhikârṇa IX Sûtras 20—21. Dealing with the accomplishment of respective human desires as described, of the काम्य sacrifices.

काम्ये कर्मणि नित्यः स्वर्गो यथा यज्ञाङ्गे क्रत्वर्थः

॥ ४ । ३ । २० ॥

काम्ये in desire accomplishing; कर्मणि act or sacrifice; नित्य its own fruit; स्वर्ग Heaven; यथा just as; यज्ञांगे in a subordinate act of a sacrifice; कर्त्तव्य for the purpose of the sacrifice.

20. In a desire accomplishing sacrifice, (there) is its reward in the shape of heaven; just as a subordinate act (besides fulfilling its result) is for the sake of a sacrifice.

This sūtra lays down the पूर्वपक्ष view of the objector. When a subordinate act is performed, it fulfils its own purpose and further produces the purpose mentioned in the text; गोदोहनेन पशु कामस्य प्रणयेत् "One who desires cattle, should carry consecrated water in the milking vessel." So in the same manner when a काम्य act is performed, it fulfils its own purpose and secures heaven in addition.

वीते च कारणे नियमात् ॥ ४ । ३ । २१ ॥

वीते being satisfied; च and; कारणे on the cause; नियमात् by virtue of the restrictive rule.

21. On the cause (which actuated the act) being over; by reason of the restrictive rule (the act is continued till completion)..

The objector supports his view by stating a fact that the sacrifice is continued till completion even though the object to secure heaven is accomplished.

कामो वा तत्संयोगेन चोद्यते ॥ ४ । ३ । २२ ॥

काम: motive, gratification of a desire; वा on the other hand; तत्संयोगेन in connection with that; चोद्यते has been enjoined.

22. On the other hand, the motive has been ordained in that connection.

The author gives his own view and says that the text lays down the object of the काम्य acts and the inference that heaven is secured in addition to it, is unreasonable.

अङ्गे गुणत्वात् ॥ ४ । ३ । २३ ॥

अङ्गे in a subordinate act; गुणत्वात् by virtue of its being subordinate.

23. In a subordinate act by reason of its being subordinate.

The author continues his reply and says that the case of a subordinate act is entirely different because it serves its own purpose beside being subservient to the main act. It is a case of disparity as explained before.

वीते च नियमस्तदर्थम् ॥ ४ । ३ । २४ ॥

वीते on being accomplished ; च and; नियमः restrictive rule ; तदर्थं with that object.

25. On the desire being accomplished, the rule (that it should be continued till completion) is for that object.

The author continues to reply the objection raised in the पूर्वपक्ष that the sacrifice is continued till completion even though the desire is accomplished under the rule that a work when once commenced should be completed.

Adhikaraṇa X. Sūtras 25-26 Dealing with the subject that दर्शनमास sacrifices fulfil all desires.

सर्वकाम्यमङ्गकामैः प्रकरणात् ॥ ४ । ३ । २५ ॥

सर्वकाम्य accomplishing all desires ; अङ्गकामैः desires connected with the subordinate acts ; प्रकरणात् by reason of a context.

25. All desires are fulfilled by fulfilment of the desires connected with subordinate acts (as is shown) by the context.

The sūtra embodies the objection of the पूर्वपक्ष. In connection with दर्शन and पूर्णमास sacrifices certain subordinate acts are performed; they fulfil all desires as appears from the word 'all' used in the Veda. एकस्मै वाअन्या इष्टयः कामाय आह्वियन्ते सर्वेभ्यो दर्शनपूर्णमासौ । एकस्मै वाऽन्यैकतवः कामाय आह्वियन्ते सर्वेभ्योऽयोतिष्टोमः । आहार्यगुरीषां पशुकामस्य वेदिं कुर्व्यात् । खननगुरीषां प्रतिष्ठाकामस्य ॥ यदि कामयेत वर्षेत वर्ज्यः । नीचैः सङ्गो भिनुयात् ॥ "Other sacrifices are performed for the accomplishment of one object but the new and full moon sacrifices are performed for the accomplishment of all desires. Other sacrifices are performed for the accomplishment of one desire but the योतिष्टोम is performed for the accomplishment of all. One who is desirous of cattle should construct an altar that can easily be swept, but one who is desirous of honour, should construct it in such a way that any rubbish may be removed from it by digging. If one is desirous of rains, let him make a sitting place low."

फलोपदेशो वा प्रधानशब्दसंयोगात् ॥ ४ । ३ । २६ ॥

फलोपदेशः description of the reward ; वा on the other hand; प्रधान शब्द संयोगात् by connection of the principal statement.

26. On the other hand; (it is) a description of the reward by

reason of the connection with the principal statement.

The author gives his own view in the सूत्र. He says that as the principal statement is connected with the दर्शपूर्णमास and ज्योतिष्टोम, the fulfilment of desires is in connection with the principal and is therefore an अपूर्ववधिः.

Adhikarāṇa XI. Sūtras 27-28. Dealing with the subject that दर्श and पूर्णमास are to be performed separately and have their respective rewards.

तत्र सर्वेऽविशेषात् ॥ ४ । ३ । २७ ॥

तत्र there; सर्वे all; अविशेषात् by reason of no distinction.

27. There all (desires are accomplished) as no distinction is made.

This and the following sūtra have been interpreted differently. In one view it is argued that as no distinctive word is used, so it is fair to presume that all desires are produced at once. In another view, it means all desires are fulfilled in the next world. It is an objection on behalf of the पूर्वपक्ष.

योगसिद्धिर्वाऽर्थस्योत्पत्त्यसंयोगित्वात् ॥ ४ । ३ । २८ ॥

योग सिद्धिः fulfilment of desires in succession; वा on the other hand; अर्थस्य of the object or desire; उत्पत्ति production; असंयोगित्वात् by reason of the non-connection.

28. On the other hand, the desires are fulfilled in succession by reason of their not rising simultaneously.

The *siddhanta* view is embodied in the present sūtra. The author is supposed to reply in one view that as desires do not rise simultaneously so they can not be fulfilled simultaneously; and in the other view he says that the desires are fulfilled in this and the next world. This adhikarāṇa is called योगसिद्धिर्वाय and adhikarāṇas X and XI constitute दर्शपूर्णमासन्वाय. The XI adhikarāṇa according to the other view is called काम्यानामैहिकामुष्मिक फलवत्वाधिकरणम् i. e. adhikarāṇa dealing with the subject that काम्य sacrifices fulfil the desires in this and the other world. In this view this adhikarāṇa is numbered XII.

Adhikarāṇa XIII. Sūtras 29-31, Dealing with the subject that सौत्रामणि &c., are the part of चयन (architectural sacrifices) &c.

समवाये चोदनासंयोगस्यार्थवत्त्वात् ॥ ४ । ४ । २९ ॥

समवाये in concomittance or relationship; चोदनासंयोगस्य of the connection of the command; अर्थवत्त्वात् by reason of its conveying sense.

29. Because the sense of the text is properly conveyed when it is connected with the permanent relationship.

The author expresses his view that the connection of the principal and its subsidiary conveys the full signification of the command; सौत्रामणि is a constituent of agnichayana अग्निं चित्वा सौत्रामण्या यजेत. "Having established fire, let him perform सौत्रामणि.

कालश्रुतौ काल इति चेत् ॥ ४ । ३ । ३० ॥

कालश्रुतौ in the text enjoining time; कालः time; इति चेत् if you say.

36. If you say that it indicates time under a text enjoining time.

The author raises a doubt that if you say that the text shows time; viz., first the performance of अग्निचयन and then सौत्रामणि; so according to the objector's view, it is a sequence of time.

नासमवायात्प्रयोजनेन ॥ ४ । ३ । ३१ ॥

न not; असमवायात् by reason of no relationship; प्रयोजनेन with the reward; स्यात् will be.

31. Not so, because there will be no connection with the reward.

The author replies that it can not be considered to be sequence of time, as the two sacrifices are not independent; they are principal and subordinate; and as there is no connection with the reward; so one is subordinate and depends on the principal.

Adhikaraṇa XIV. Sūtras 32 to 35. Dealing with the subject that वैश्वदेव etc. are subordinate to the full moon sacrifice &c.

उभयार्थमिति चेत् ॥ ४ । ३ । ३२ ॥

उभयार्थं double object; इति चेत् if it be said.

32. If it be said that it is for both.

The अधिकरण opens with the पूर्वपक्ष view. The text is. संस्थाप्य पौर्णमासी वैश्वधमनुनिर्वपति. "Having made the offering of full-moon sacrifice, he performs वैश्वध sacrifice." The वैश्वध sacrifice is mentioned in connection with पूर्णमासीयाग; so it is a constituent part of the full moon sacrifice and be-

cause it is mentioned after the performance of पूर्णमासीयाग, it therefore also indicates the sequence of time. In the opinion of the objector it is both sequence of time and constituent part of दर्शपूर्णमासयाग.

न शब्दैकत्वात् ॥ ४ । ३ । ३३ ॥

न not so ; शब्दैकत्वात् by reason of one sentence.

33. It is not so, by reason of its being one sentence.

It can not be so ; otherwise there will be a split of sentence. It is only one sentence ; according to the principle of interpretation as laid down by the Mīmāṃsakās वैश्व can only be a constituent part of पूर्णमासीयाग.

प्रकरणादिति चेत् ॥ ३४ ॥

प्रकरणात् by reason of the context ; इति चेत् if you say.

34. If you say that by reason of the context.

The author again raises a doubt on behalf of the पूर्वपक्ष. If it be said that the passage occurs in connection with the दर्शपूर्णमास sacrifices and therefore it partakes of the double nature as stated by the पूर्वपक्ष, the author's reply to it is embodied in the following sūtra.

नेतृपत्तिसंयोगात् ॥ ४ । ३ । ३५ ॥

न no ; उत्तरि संयोगात् by virtue of the original sentence.

35. No ; by reason of the original sentence.

The sūtra embodies the siddhānta view of the author. He says that in the original sentence वैश्व is described as the part of पूर्णमासयाग and the force of the sentence predominates over the context according to the rules of interpretation laid down by the Mīmāṃsa authors. So the वैश्व can not be both.

Adhikaraṇa XV. Dealing with the subject that अनुयाज &c., are to be performed after the recitation of agni māruta hymns-

अनुत्पत्तौ तु कालः स्यात्प्रयोजनेन सम्बन्धात् ॥ ४ । ३ । ३६ ॥

अनुत्पत्तौ when there is no original statement ; तु on the other hand ; कालः sequence of time ; स्यात् is ; प्रयोजनेन with the object ; संबन्धात् by virtue of the connection.

36. On the other hand when there is no original sentence, it is then sequence of time by virtue of its connection with the object.

From the above discussion, we clearly see that in order to determine whether an act is कालविधि or अंगविधि, it depends upon the Vedic text. If it is श्रुति, it is अंग; and if it is लिङ्ग, it is काल. Now the text is; आग्निमारुतादूर्ध्वं मनुयाजैश्चरन्ति "They perform अनुयाज after आग्निमारुत hymns." Agni-māruta is a part of soma-sacrifice and Anuyāja sacrifice is a part of an animal sacrifice. So there is no connection whatever of one being the part of the other. Under the circumstance, it is a case of कालविधि sequence of time.

Adhikaraṇa XVI. Dealing with the subject that soma-sacrifices are to be performed after दर्शपूर्णमासयागसः.

उत्पत्तिकालविशये कालः स्याद्वाक्यस्य तत्प्रधानत्वात्

॥ ४ । ३ । ३७ ॥

उत्पत्तिकालविशये when there is a doubt whether it is अंगविधि or काल विधि: काल time; स्यात् is; वाक्यस्य of the sentence; तत्प्रधानत्वात् by virtue of its being principal.

37. When there is a doubt whether it is a relationship of a part to the whole or a sequence of time, it is a sequence of time by virtue of its being principal in the sentence.

There is a text दर्शपूर्णमासाविष्टा सेवेत्यजते । "After performing new and full moon sacrifices, he performs soma sacrifice." Now the question is whether there is a relationship of a part to the whole or whether it is a sequence of time. The author says that the original sentence which describes both दर्शपूर्णमासयाग and सोमयाग does not mention any साध्य, साधन or इतिकर्तव्यता; nor does it show that दर्शपूर्णमास sacrifices are subsidiary to सोमयाग. The only alternative is that it indicates sequence of time.

Adhikaraṇa XVII. Sūtras 38-39 Dealing with the subject that the fruit of वैश्वानर sacrifice is to be derived by the son.

फलसंयोगस्त्वचोदिते न स्यादशेषभूतत्वात् ॥४१३३८॥

फलसंयोगः securing of fruit; तु on the other hand; अचोदिते not being commanded; न no; स्यात् is; अशेषभूतत्वात् by reason of there being no relationship of a part to its whole.

38. On the other hand, when there is no commandatory text, there is no reward (to the sacrificer) by virtue of there being no relationship of a part to its whole.

वैश्वानरं द्वादशकपालं निर्वपेत् पुत्रे जाते ॥ This is the Vedic text; it means that on the birth of a son, one should perform वैश्वानर sacrifice with 12 earthen pans (for baking पुरोडाश cakes). The question is whether the fruit accrues to the performer or not. According to the author, as there is no mention of the fruit in the original command, the fruit does not accrue to the performer but to his son. The son is under another Vedic text, like one's self. आत्मावैपुत्रः "A son is one's own self."

अङ्गानां तूपघातसंयोगो निमित्तार्थः ॥ ४ । ३ । ३९ ॥

अङ्गानां of the constituent parts; तु on the other hand; उपघातसंयोगः mention of the son's birth; निमित्तार्थः with a purpose.

39. On the other hand, the mention of the son's birth is for the purpose of subsidiary actions.

The word उपघात has been differently interpreted. We have followed शबर who has taken it in the sense of the birth of a son. In this view it means that the वैश्वानर sacrifice is to be performed on this occasion. It is not performed immediately but ten days after the birth.

Adhikaraṇa XVIII. Sūtras 40-41 dealing with the subject that subsidiary actions such as सौत्रामणि &c. should be performed at their proper time.

प्रधानेनाभिसंयोगादङ्गानां मुख्यकालत्वम् ॥ ४ । ३ । ४० ॥

प्रधानेन with the principal; अभिसंयोगात् by reason of the connection; अङ्गानां of the subsidiary actions; मुख्यकालत्वं the time of the principal, is the time.

4. By reason of the connection with the principal, the time of the principal is the time of the subsidiary actions.

The objector says that सौत्रामणि is subsidiary to अग्निचयन; so the time of performance of सौत्रामणि is the same as that of अग्निचयन

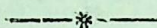
अपवृत्ते तु चोदना तत्सामान्यात्स्वकाले स्यात् ॥ ४ । ३ । ४१ ॥

अपवृत्ते on the completion; तु on the other hand; चोदना commandatory text; तत्सामान्यात् by reason of its general nature; स्वकाले at the proper time; स्यात् is.

41. On the other hand, on the completion (of a sacrifice, another sacrifice should be commenced, is) the commandatory text; by virtue of its general nature (the subsidiary sacrifices) shall be (performed) at their proper time.

The author gives his own view in this sūtra. The command is that on the completion of one sacrifice another should be performed. अग्निचयन is the principal and सौत्रामणि is its subsidiary sacrifice; वाजपेय is the principal sacrifice and बृहस्पतिवज्र is its part. The rule is that on the completion of one sacrifice, the other is commenced. So all the parts of a sacrifice should be performed at their proper time.

END OF PĀDA. III



PĀDA IV.

Adhikaraṇa 1. Sūtras 1-2. Dealing with the subject that gambling &c. are part of Râjasûya sacrifice &c.

प्रकरणशब्दसामान्याच्चोदनानामनङ्गत्वम् ॥ ४ । ४ । १ ॥

प्रकरणशब्द सामान्यात् by virtue of context in general; चोदनानां commandatory text; अनङ्गत्वे does not constitute the relation of principal and subordinate.

1. By virtue of the word 'context' in general, the commendatory text does not constitute subordinate acts.

In a Râjasûya sacrifice, many minor acts are performed as for example minor sacrifices, animal sacrifice, soma sacrifice, gambling and narration of the story of शुनः शेष and दर्विहोम. The objector says that they all occur under the subject of राजसूय and by that reason the minor acts do not become subsidiary.

अपि वाऽङ्गमनिज्याः स्युस्ततो विशिष्टत्वात् ॥४१४२॥

अपि वा not so; अङ्ग a subsidiary act; अनिज्याः without an oblation; स्युः are; ततः from that; विशिष्टत्वात् by reason of the difference.

2. Not so; the subordinate acts are without oblation; therefore there is a distinction.

The author in the present सूत्र gives his opinion that gambling &c. in the राजसूय sacrifice are performed without oblation and do not produce any fruit; so they are not अर्थकर्म and are therefore subordinate acts.

Adhikaraṇa II. Sūtras 3-4 dealing with the subject that the gambling is the part of the whole राजसूय sacrifice.

मध्यस्थं यस्य तन्मध्ये ॥ ४ । ४ । ३ ॥

मध्यस्थं the middle of a particular context; यस्य of which; तन्मध्ये in that context.

3. It belongs to that subject under which it is described.

There is अभिषेचनीय act in the राजसूय sacrifice; there gambling is described. The objector says that gambling is therefore subordinate to the अभिषेचनीय कर्म.

**सर्वासां वा समत्वाच्चेदनातः स्यान्न हि तस्य प्रकरणं
देशार्थमुच्यते मध्ये ॥ ४ । ४ । ४ ॥**

सर्वासां of all; वा on the other hand; समत्वात् by reason of equality; चेदनातः from the commandatory text; स्यात् is; नहि not; तस्य its; प्रकरणं context; देशार्थं for pointing out, for direction; उच्यते is stated; मध्ये in the middle.

4. By virtue of the original text they are all equally important, it is not its context; it is mentioned in the middle for the purpose of direction.

The author gives his own view in the present sūtra. The gambling &c., are described in a serial order under the subject of अभिषेचनीय act (of soma-sacrifice); that is not its context; it is described in that order. According to the rules of interpretation as laid down by the मीमांसा, the प्रकरण is stronger than the क्रम. So the context is of राजसूय यज्ञ and all other details are equally important.

Adhikaraṇa III. Sūtras 5 and 6 dealing with the subject that the सौम्य &c., are to be performed at the time of उपसत्.

प्रकरणाविभागे च विप्रतिषिद्धं ह्युभयम् ॥ ४ । ४ । ५ ॥

प्रकरणाविभागे in the indivisibility of the context; च and; विप्रतिषिद्धं forbidden, split of the sentence; हि because; उभयं both.

5. On account of the indivisibility of the context, the direct command relating to two is forbidden (by reason of the syntactical division).

The offering of somya cup is made to Soma, Twiṣṭra, Viṣṇu and it

is made at the time of उपसत् The question is whether it is a काल विधि or अंगविधि. The objector says that by holding it to be a कालविधि there will be a fault of syntactical division. It is, therefore, according to the objector a subsidiary act of उपसत्.

अपि वा कालमात्रं स्याददर्शनाद्विशेषस्य ॥ ४।४।६ ॥

अपिवा not so ; कालमात्रं time only ; अदर्शनात् by reason of absence ; विशेषस्य of the special (mention).

6. Not so ; it (lays down) time only, by reason of the absence of any special mention.

The author gives his own view in the sūtra. As there is no special mention and as it is mentioned in connection with उपसद्, it is according to the rule (laid down in chapter IV, 3 pāda, 36 sūtra) a कालविधि:

Adhikaraṇa IV. Dealing with the subject that the आमनहोम is subsidiary to संग्रहणी.

फलवद्भोक्तहेतुत्वादितरस्य प्रधानं स्यात् ॥ ४।४।७ ॥

फलवत् which produces fruit or reward ; वा on the other hand ; उक्तहेतुत्वात् by the said reason ; इतरस्य of another ; प्रधानं principal ; स्यात् is.

7. (The acts) which produce fruit are principal, by reason as given of another.

The acts are of two kinds ; those that produce fruits and others that produce no fruit; आमन homa belongs to the latter class and is therefore subordinate to संग्रहणी sacrifice in which विश्वेदेव are invoked and which is principal. Here in the sūtra इतर is used in contradistinction with प्रधान.

Adhikaraṇa V. Sūtras 9—11. Dealing with the subject that the दधिग्रह is permanent and essential.

दधिग्रहो नैमित्तिकः श्रुतिसंयोगात् ॥ ४।४।८ ॥

दधिग्रहः the cup of curd ; नैमित्तिकः occasional ; श्रुति संयोगात् by reason of the description in the Vedic text.

8. The (offering of a) cup of curd is occasional by reason of its relation with the Vedic text.

According to the Vedic text, the दधिग्रह ceremony is performed whenever there is an error or omission in the performance of a sacrifice

to appease the gods. The objector says that the performance of the दधिग्रह ceremony is therefore occasional.

नित्यश्च ज्येष्ठशब्दात् ॥ ४ । ४ । ९ ॥

नित्यः permanent, essential ; च and ; ज्येष्ठशब्दात् by virtue of the word 'excellent.'

(The दधिग्रह is) permanent because of the word 'excellent' (used).

The objector takes up another position and says that as the word 'excellent' is used in this connection the दधिग्रह ceremony is therefore permanent; what is excellent should always be performed. According to the objector, the दधिग्रह ceremony is both essential and incidental. ज्येष्ठो वा एषग्रहाणायस्यैवगृह्यते ज्यैष्ठ्यमेवगच्छति ॥ (तै० सं० ३।५।११) "It is best of all the cups; he who uses it, becomes excellent."

सार्वरूप्याच्च ॥ ४ । ४ । १० ॥

सार्वरूप्यात् by reason of its being the form of all (gods); च and.

10. And also by reason of its being the form of all (gods).

The objector strengthens his view by stating that the दधिग्रह is the form of all the gods and the form of the gods is permanent. The दधिग्रह ceremony is therefore both permanent and occasional. सर्वासांवापतद् देवानां रूपं यदेवग्रहो यस्यैवगृह्यते सर्वाण्ये वैनं रूपाणि पशुनामुपतिष्ठते । (३।५।११) "It is the form of all the gods viz., this cup; he who uses this cup, obtains all the forms and cattle."

**नित्यो वा स्यादर्थवादस्तयोः कर्मण्यसम्बन्धाद्भित्वा-
च्चान्तरायस्य ॥ ४ । ४ । ११ ॥**

नित्यः permanent; वा on the other hand; स्यात् is; अर्थवादः recommendation, restatement; तयोः of the both (the priest and the sacrificer); कर्मणि in the sacrifice; अप्रसङ्गात् by reason of no connection ; भङ्गित्वात् by reason of impermanent nature; अन्तरायस्य of the impediment.

11. On the other hand, it is permanent; it is अर्थवाद because of their (of the sacrificer and the priest) having no connection with the act and by reason of the impermanent nature of the impediment.

The author gives his own view finally after discussing the subject

from the objector's point of view. He says that both the अध्वर्यु and यजमान have no connection with the impediment and because the impediment is of momentary nature it is therefore incidental. The दधिग्रह is performed to appease the gods in order to obviate the impediment that may happen. The performance of दधिग्रह is therefore essential.

Adhikaraṇa VI. Sūtras 12—13. Dealing with the subject that वैश्वानर is occasional.

वैश्वानरश्च नित्यः स्यान्नित्यैः समानसङ्ख्यत्वात् ॥१४११२॥

वैश्वानरः Vaiśvānara offering ; नित्यः permanent; स्यात् is; नित्यैः with permanent (things); समानसङ्ख्यत्वात् by reason of numbering along or among.

12. Vaiśvānara is permanent by reason of its being numbered along with permanent things.

The पूर्वपक्ष view is that as the वैश्वानर offerings are mentioned amongst permanent things, so they are permanent.

पक्षे वोत्पन्नसंयोगात् ॥ ४ । ४ । १३ ॥

पक्षे otherwise, on an occasion; वा on the other hand ; उत्पन्न संयोगात् by reason of the original statement.

13. On the other hand, it is occasional by reason of the original authority.

The author's view is embodied in the present sūtra. The original text which is quoted in this connection shows that *ukhya* fire is carried about one's neck for a year. *Ukhya* is an iron grate and fire in it is carried by tying it to the neck of the person for a year. He then, becomes qualified to perform the अग्निचयन sacrifice; if it is not done and the sacrifice is performed, the sacrificer is destroyed just as the *fetus* is destroyed. In order to obviate the evil which is to befall by reason of this omission, a puroḍāśa cake is offered to वैश्वानर fire and the danger of destruction is averted. But when *ukhya* fire has been carried, there is then no necessity of वैश्वानर offering. So the वैश्वानर offering is occasional; it is performed when the emergency arises. यो वै सम्बत्सरमुख्यमभृत्वाग्निं चिनुते यथा साग्निगर्भोऽवपद्यते तादृगेव तदार्तिमाच्छेद् वैश्वानरं द्वादशकपालं पुस्त्यात् निर्वपेत् सवत्सरो वा अग्निर्वैश्वानरो यथा संवत्सरमाप्त्वा ॥ काल आगते विजायत एवमेव सम्बत्सरमाप्त्वा काल आगते ऽग्निं चिनुते नातिमाच्छेदये वा अग्नेः प्रियातनू र्यद वैश्वानरः प्रियाग्नेवास्य तनुवमव- रुधे ॥ (तै० सं० ५।५।१६।७) "He who without holding fire in उख्य, establishes.

the sacred fire, is destroyed like the undeveloped *fœtus*; (in case, he is incapable to carry उह्य for a year) he should offer cakes baked on 12 pans to वैश्वानर, because a year is वैश्वानर fire; like the fœtus which becomes mature in a year and is born on arrival of its time, similarly having held उह्य for a year, he establishes fire on the arrival of its time so that he may not perish. It is the dear body of अग्नि which is वैश्वानर; he obtains his dear body certainly."

Adhikaraṇa V! I. Sūtras 14-18 . Dealing with the occasional nature of षट्चितिः

षट्चितिः पूर्ववत्त्वात् ॥ ४ । ४ । १४ ॥

षट्चितिः, ṣaṭchiti sacrifice; पूर्ववत्त्वात् by reason of its being like the former.

14. The Ṣaṭchiti sacrifice is like the former.

The sūtra embodies the पूर्वपक्ष view of the objector. He says that षट्चिति is also permanent as he argued in the previous cases.

ताभिश्च तुल्यसंख्यानात् ॥ ४ । ४ । १५ ॥

ताभिः with them; च and; तुल्य संख्यानात् by reason of its reckoinng among.

15. And by reason of its being reckoned among them.

The objector supports his view by advancing an additional reason that the sixth *chiti* is described amongst the 5 *chitis*. The five *chittis* are permanent and the 6th *chtti* is also therefore permanent. "A *chiti* is a place made of varions kinds of bricks in the form of a bird on a ground of two spans levelled by a plough. Such 5 *chitis* are first made and the sixth one is lastly constructed; in them fire is established."

अर्थवादोपपत्तेश्च ॥ ४ । ४ । १६ ॥

अर्थवादोपपत्तेः by reason of the explanation of the recommandatory text; च and.

16. And by reason of the satisfactory explanation of the re-commendatory statement in this connection.

The objector further supports his view by saying that the अर्थवाद text in this connection can be explained by holding the षट्चिति to be permanent.

एकचितिर्वा स्यादपवृक्ते हि चोदयते निमित्तेन ॥४॥४॥१७॥

एकचितिः one chiti; वा on the other hand; स्यात् is; अपवृत्त on completion; हि because; चोद्यते ordained; निमित्तेन with a purpose.

17. On the other hand, there is only one chiti on the completion (of the अग्निचयन sacrifice) because it is ordained with a purpose.

In the sūtra, the author expresses his own view. The five chitis constitute the अग्निचयन sacrifice; if there is an error or omission, then the 6th chiti is performed. If 5 chitis are satisfactorily performed, then there is no necessity for the performance of the 6th chiti.

विप्रतिषेधात्ताभिः समानसङ्ख्यत्वम् ॥ ४ । ४ । १८ ॥

विप्रतिषेधात् by reason of opposition; ताभिः with them; समानसङ्ख्यत्वं equal reckoning.

18. Though opposed, they are reckoned along with them.

The author replies to the objection raised in sūtra 15. Though the 6th chiti is occasional yet it is mentioned along with permanent things; as gods, men, and manes of opposite classes are mentioned together in the text देवा ऋषयोऽङ्गधर्मास्तेऽन्यतश्चासन्। असुरारक्षांसिऽपिशाचास्तेऽन्यतः॥ (तै०सं० २।४।१।१)
“The gods, the Rishis and Gandharvas were on one side; the Asuras, the demous and evil spirits on the other.”

Adhikaraṇa V. II. Sūtras 19-21 dealing with the subject that पिंडपितृयज्ञ is not a subsidiary action.

पितृयज्ञः स्वकालत्वादनङ्गं स्यात् ॥ ४ । ४ । १९ ॥

पितृयज्ञ offering to the manes of the ancestors; स्वकालत्वात् by reason of its own time; अनङ्गं not subsidiary; स्यात् is.

19. The offering to the manes by reason of its (appointed) time is principal.

In the sūtra, the author expresses his view that पिंडपितृयज्ञ is an independent sacrifice being performed on a particular day. अमावस्यायामपराह्णे पिंडपितृयज्ञेन चरति “They perform पिंडपितृयज्ञ in the after-noon on अमावस्या.”

तुल्यवच्च प्रसङ्ख्यानात् ॥ ४ । ४ । २० ॥

तुल्यवत् like equal; च and; प्रसङ्ख्यानात् by reason of its being counted.

20. And by reason of its being counted along with equal (things).

The author gives an additional reason and says that the पिंडपितृयज्ञ being mentioned along with principal acts, is also principal.

प्रतिषिद्धे च दर्शनात् ॥ ४ । ४ । २१ ॥

प्रतिषिद्धे in the case of prohibition ; च and ; दर्शनात् by reason of its being seen.

21. And by reason of its being seen on a prohibited day.

The author gives an additional reason in support of his view ; he says that the पिंडपितृयज्ञ is performed on a prohibited day, so it is an independent act.

Adhikarana IX. Sūtras 22—24. Dealing with the subject that the rope is a part of यूप.

पश्वङ्गं रशना स्यात्तदागमे विधानात् ॥ ४ । ४ । २२ ॥

पश्वङ्गं part of the animal ; रशना the rope ; स्यात् is ; तदागमे in that context ; विधानात् by being described.

22. The rope is a part of an animal being described in that context.

The objector says that the rope is the part of the animal because it is mentioned in that connection.

यूपाङ्गं वा तत्संस्कारात् ॥ ४ । ४ । २३ ॥

यूपाङ्गं part of the यूप ; वा in the alternative, on the other hand ; तत्संस्कारात् by reason of purifying it.

23. On the other hand, it is a part of the sacrificial post by reason of its purifying it.

In the present sūtra, the author gives his 'own view. He says that the rope is a part of the sarificial post because it is tied round the sacrificial post to make it firm.

अर्थवादश्च तदर्थवत् ॥ ४ । ४ । २४ ॥

अर्थवादः recommendation ; च and ; तदर्थवत् full of meaning.

24. It has a meaning (if we take it for an) arthavada (descriptive).

The text of the R̥gveda where the rope is described in connection with the यूप will convey a meaning if we consider it as a descriptive statement. The author gives this as an additional reason in support of his view.

युवासुवासाः पत्विीत आगात् सउश्रेयान् भवतिजायमानः । तंधीरासः कवयउन्नयंति स्वाध्यो३ मनसादेवयंत ॥ ऋ० सं० (३।८।३) "Here comes the strong, well clothed, and tied round (with ropes); it (यूप) certainly is the best of all products of wood; the wise poets with meditation, desirous of divine position, erect it."

Adhikaraṇa X. Sūtras 25—28. Dealing with the subject that स्वरु is a part of the animal.

स्वरुश्चाप्येकदेशत्वात् ॥ ४ । ४ । २५ ॥

स्वरु chip; च and; एकदेशत्वात् by reason of its being a portion of it.

25. And स्वरु (is a part of यूप) by reason of its being a part.

The objector says that स्वरु is a part of यूप because it is prepared from it.

निष्क्रयश्च तदङ्गवत् ॥ ४ । ४ । २६ ॥

निष्क्रयः ransom; च and; तदङ्गवत् its part.

26. And (it is) a ransom and therefore it is a part of (the sacrificial post.)

There is a story in the Veda that the ladle was broken and the ṛiṣis purchased it with the offering of a handful of grass as a ransom. From the chip of the sacrificial post, the स्वरु was prepared and the destruction of the sacrifice was thus avoided. The objector advances it as an additional reason in support of his view.

अप्रश्यन् हस्मवैपुरा ऋषयोये यूपं प्रापयन्ति । संभज्य स्तुवंतेमन्यते । यन्न वैशसाय वाइदं कर्म इति । तेप्रस्तरं स्तुवनिष्क्रयमपश्यन् । यूपस्य स्वरुं अयन्नवैशसाय ॥

"The Ṛiṣis who brought the यूप saw in the days of yore; when the ladle was broken, they believed that it foreboded the destruction of the sacrifice. They saw grass as ransom to purchase the ladle; the swaru made from the यूप is to avert the destruction of the sacrifice."

पशवङ्गं वार्थकर्मत्वात् ॥ ४ । ४ । २७ ॥

पशवङ्गं a part of the animal; वा on the other hand; भर्थकर्मत्वात् by

reason of its being an object in itself.

27. On the other hand, स्वर is a part of animal because it is an अर्थकर्म.

The author gives his own view in this sūtra. The स्वर is used in anointing the animal ; as it subserves this purpose, so it is an अर्थकर्म and is therefore subsidiary to the animal.

भक्त्या निष्क्रयवादः स्यात् ॥ ४ । ४ । २८ ॥

भक्त्या by metonymy or transferred sense ; निष्क्रयवादः description about ransom ; स्यात् is.

28. The description about ransom is by the transferred sense.

भक्ति is the subordinate significant power of a word. When the principal sense of a word is rejected and the quality which it expresses is recognised, it is a case of a transferred sense or metonymy. When the materials of a sacrifice are finally disposed of, instead of the sacrificial post, the स्वर which has been prepared from the घृण is thrown into the sacrificial fire. This mode of release by ransom is called निष्क्रयवादः.

The author gives a reply to the objector's objection contained in sūtra 26 by saying that the निष्क्रयवादः is only by way of metonymy. One स्वर is used in anointing eleven animals with butter. This procedure in a sacrifice is called पश्वेकादशिनी ; so स्वर is connected with the sacrificial animal.

Adhikarapa XI. Sūtras 29 to 38. Dealing with the subject that भावार &c., are subsidiary acts.

दर्शपूर्णमासयोरिज्याः प्रधानान्यविशेषात् ॥ ४ । ४ । २९ ॥

दर्शपूर्ण मासयोः of the new and full moons ; इज्याः oblations ; प्रधानानि principal ; अविशेषात् by reason of no speciality (about it.)

29. All the oblations (made) during new and full moons are principal by reason of no special mention (made about them).

There are several Yāgas that are performed on the new and full moon days ; they are equally mentioned and there is nothing special about them. The objector in this sūtra says that all. याग are equally important and principal.

अपि वाङ्मानि कानि चिदेष्वङ्गत्वेन संस्तुतिः सामान्योह्यभिसंस्तवः ॥ ४ । ४ । ३० ॥

अपि वा on the contrary also, not so ; अंगानि parts ; कानिचिद् some ; येषु in which ; अंगत्वेन by being part ; संस्तुतिः praise ; सामान्यः common ; हि because ; अभिसंस्तवः praise.

31. Not so; some are parts which are praised as parts; because the praise is general.

The author gives his own view in the sūtra ; that there are certain यागस्य which are praised as parts ; and so they are parts but can not be principal.

तथा चान्यार्थदर्शनम् ॥ ४ । ४ । ३१ ॥

तथा also ; च and ; अन्यार्थदर्शनं seeing another case.

31. And again seeing another case.

The author supports his view ; in some sacrifices प्रयाज and others are not performed ; had they been principal, such would not have been the case.

अवशिष्टन्तु कारणं प्रधानेषु गुणस्य विद्यमानत्वात्

॥ ४ । ४ । ३२ ॥

अविशिष्टं not distinctive ; तु on the contrary ; कारणं the reason ; प्रधानेषु among the principal ; गुणस्य of the subordinate ; विद्यमानत्वात् by virtue of its inclusion.

32. The reason (given) is not distinctive by virtue of the subordinate being included in the principal.

The objector says that the reason given in sūtra 30 that the praise is general is not distinctive ; there are texts in which the principal is also praised and the subordinate is included in it.

शिरोवा एतत् यज्ञस्य यदाग्नेयः । हृदयं उपांशुयागः । पादावनीषोमीयः ॥

"Agnēya offering is the head of the sacrifice ; उपांशु offering is its heart ; the offerings to Agnisoma are its feet."

नानुक्तेऽन्यार्थदर्शनं परार्थत्वात् ॥ ४ । ४ । ३३ ॥

न not ; अनुक्ते being not mentioned ; अन्यार्थदर्शनं seeing another case ; परार्थत्वात् by reason of its being subservient to another.

33. When it is not mentioned (in the Vedas) it can not be another case by reason of being subservient to another.

The objector supports his view by saying that it is not mentioned in the text that it is subservient to another, so it appears to be another case.

पृथक्त्वे त्वभिधानयोर्निवेशः श्रुतितो व्यपदेशाच्च
तत्पुनर्मुख्यलक्षणं यत्फलवत्त्वं तत्सन्निधावसंयुक्तं तदङ्गं
स्याद्भागित्वात्कारणस्याश्रुतश्चान्यसम्बन्धः ॥ ४ । ४ । ३४ ॥

पृथक्त्वे on being separate; तु on the other hand; अभिधानयोः of the names; निवेशः connection with the fruit; श्रुतितः by direction or command of the Vedas; व्यपदेशात् sacrificial custom; च and; तत् that; पुनः again; मुख्यलक्षणं the distinctive mark of the principal; यत् that; फलवत्त्वं the quality of producing reward; तत्सन्निधौ in its proximity; असंयुक्तं unconnected; तत् that; अङ्गं constituent part; स्यात् is; भागित्वात् being sharers; कारणस्य of the cause, or principal; अश्रुतः not directly stated; च and; अन्य संबंधः connection with other.

34. On the other hand, by reason of the connection and sacrificial custom, when there is difference of names, (there is) connection with the reward; that which is the quality of bearing the fruit is the distinctive mark of the principal and that in its proximity is unconnected, is a constituent part; the connection with any other is not heard,

In this sūtra the author attempts to show the distinction between मुख्य and अङ्ग. That which bears the fruit is मुख्य and that which is subservient to the मुख्य and bears no fruit is अङ्ग. On performing the principal act, minor acts are also performed which subserve the principal act. These minor acts are called इतिकर्तव्यता.

गुणाश्च नामसंयुक्ता विधीयन्ते नाङ्गेषूपपद्यन्ते ॥४॥४॥३५॥

गुणाः qualities; च and; नाम संयुक्ताः connected with the names; विधीयन्ते are ordained; न not; अङ्गेषु 'in the constituent parts; उपपद्यन्ते are not met with.

35. The qualities are ordained to be connected with the names (of the substances) and are not met with in the constituent parts,

This sūtra shows the difference between गुणकर्म and अंगकर्म. The author says that by qualities we know names. The name of the substance is by the quality it possesses and in the constituent part there is no quality independently. A गुणकर्म describes the quality when principal is known while अंगकर्म by means of इतिकर्तव्यता is connected with the principal; the गुणकर्म produces fruit independently and the अंगकर्म does not.

तुल्या च कारणश्रुतिरन्यैरङ्गाङ्गिसम्बन्धः ॥४१४३६॥

तुल्या equal; च and; कारणश्रुतिः the text describing the origin or main act; अन्यैः with others; अङ्गाङ्गिसम्बन्धः the connection of parts with the whole or main act.

36. The text describing the main act is similar; the connection of the parts with the main act is with other (acts.)

The objector says that all acts mentioned are equally described and are therefore principal and their अङ्गाङ्गी connection should be sought somewhere else.

उत्पत्तावभिसम्बन्धस्तस्मादङ्गोपदेशः स्यात् ॥४१४३७॥

उत्पत्तौ in the origin; अभिसम्बन्धः connection; तस्मात् therefore; अङ्गोपदेशः description of the constituent part; स्यात् is.

37. There is a connection in the origin; therefore there is a description of the constituent part.

Just as in the origin, first head is formed, then the middle part, then feet are formed; so in the same way आग्नेय, उपांशुयाज and अग्निषोमीय are performed in order. See at P. 250 the commentary on सूत्र 32. This statement in the Vedas is by way of description of अंगकर्म. The author has given the reply to the objection raised in सूत्र 36.

तथा चान्यार्थदर्शनम् ॥ ४ । ४ । ३८ ॥

तथा again; च and; अन्यार्थदर्शनं seeing another.

38. Again, there is seen another case.

The author gives an additional reason in support of his view. That on the full moon day 14 offerings are made and on the new moon day 13 offerings are made. This number can be properly adjusted on the hypothesis that आग्नेय &c., are principal and आधार &c., are constituent parts.

चतुर्दश पौर्णमास्या माहुतयोह्यन्ते । त्रयोदश अमावस्यायाम् ॥

"Fourteen offerings are made on the full moonday and thirteen on the new moonday."

Adhikaraṇa XII sūtras 39-41. Dealing with the subject that in a ज्योतिष्टोम sacrifice दीक्षणीय &c., are the constituent parts.

ज्योतिष्टोमे तुल्यान्यविशिष्टं हि कारणम् ॥४१४३९॥

ज्योतिष्टोमे in a jyotiṣṭoma sacrifice ; तुल्यानि equal ; अविशिष्टं indistinctive ; हि because ; कारणं cause.

39. In a jyotiṣṭoma sacrifice all are equal because the cause is not distinctive.

The objector says that in a ज्योतिष्टोम sacrifice all the minor यागs such as दीक्षणीया &c., producing fruits are all equally important.

गुणानां तूत्पत्तिवाक्येन सम्बन्धात्कारणश्रुतिस्तस्मात्सोमः प्रधानं स्यात् ॥ ४ । ४ । ४० ॥

गुणानां of the qualities ; तु on the other hand ; उत्पत्तिवाक्येन with the original statement ; संबन्धात् by reason of the connection ; कारणश्रुतिः the text describing the reward ; तस्मात् therefore ; सोमं soma yāga ; प्रधानं principal ; स्यात् is.

40. On the other hand by reason of the connection of the qualities with the original statement there is a text describing the reward; the soma is therefore principal.

The author gives his own view in the present sūtra. In the original statement the reward of a principal act is mentioned and the subordinate acts constitute the principal act and produce the general fruit. The सोम sacrifice is therefore the principal act and दीक्षणीया and others are subordinate acts.

ज्योतिष्टोमेन स्वर्गकामो यजेत ॥ कतमानि तानि ज्योतींषि । य एतस्य स्तोमा इति । त्रिभुत् पंचदशः सप्तदशः एकविंशः ॥ एतानि वावतानि ज्योतींषि । य एतस्य स्तोमाः ॥ तै० ब्रा० १. ५. ११. २.

"He who is desirous of heaven, should perform ज्योतिष्टोम. How many are its flames which are its songs? Threefold, fifteen times, seventeen times and twenty times ; these are, verily, its flames, which serve as songs."

तथा चान्यार्थदर्शनम् ॥ ४ । ४ । ४१ ॥

तथा similarly; च and; अन्यार्थदर्शनं seeing another case.

41. And similarly there is another case seen.

The author in support of his view quotes the authorities.

शिरो वा एतद् यज्ञस्य यद्दीक्षणीया ॥ चतुर्विंशति मानं हिरण्यं दीक्षणीयायां दद्यात् ॥ प्रायणीयायां द्वे चतुर्विंशति माने ॥

“दीक्षणीया is the head of the sacrifice ; 24 *rattis* of gold should be given in दीक्षणीया sacrifice ; in प्रायणीया twice twenty four should be given.”

END OF PĀDA IV.

END OF CHAPTER IV.

SPS

891.234 V 98 S



734

5/10